

GREEN REVOLUTION

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Nuclear Test Acceleration?
Carter Administration
Wanting Additional \$100 million
WASHINGTON (AP) —
The Carter administration is asking Congress for an additional \$100 million to accelerate underground nuclear tests, even as it continues with the Union to ban nuclear experiments.
The money would allow for several experimental warheads the Pentagon thinks may go untested if the treaty is concluded faster than expected, administration officials said.

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8 Nuclear Plants
To Be Monitored
By NRC Expert
MIDDLETOWN, Pa. —
The Nuclear Regulatory Commission has dispatched special inspectors to monitor nuclear plants to determine whether or not the Three Mile Island accident could be repeated.

Other Countries Send Scientists To A-Plant Site
Scientists the world over are flocking to the Three Mile Island nuclear plant site to study the accident.
U.S. Crime Rate Increasing Again
WASHINGTON (AP) —
The national crime rate is creeping up again. The Justice Department said there was a 7 percent increase in 1978, compared to a 3 percent decrease in 1977.
"Such a reversal in the crime trend is distressing, especially after the encouraging report of a year ago," said Attorney General Griffin B. Bell.

Energy Policy: Nuclear Power
Carter Reportedly Feels America Still Needs A-Plants
WASHINGTON (UPI) —
President Carter is expected to stress his view of nuclear power in his new energy policy, the White House said. The president's new energy policy is expected to be announced in the next few days.

Abnormal DDT Levels in Fish: Possible Danger
A (AP) —
Abnormal levels of DDT in fish could be a small Alach design where fishing; Harold home, have climbed 12 percent in the past year, according to the Agriculture Department.
Farmland
Real Estate Values Climb 14% in Past Year
WASHINGTON (AP) —
Farm real estate values, boosted by rising commodity prices and net farm income, have climbed 14 percent in the past year, the Agriculture Department says. That represents the biggest increase in farm real estate values since 1967.

The Changes We Need To Make In Our Lives
A SPECIAL ISSUE ON 'COMMUNITY'

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The School of Living



FOUNDED 1934 BY
Dr. Ralph Borsodi

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(1943-1970)
Mildred J. Loomis

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The **Green Revolution** is both periodical and a long continuous process. We welcome participation, suggestions, assistance, and cooperation from readers.

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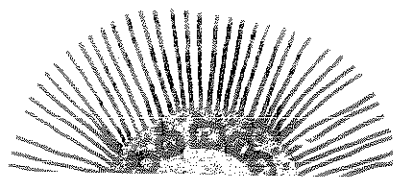
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THE SCHOOL OF LIVING:
FOR BECOMING NORMAL HUMAN BEINGS
by Ralph Borsodi

It is my argument that the true objective to which human beings should devote their lives is **living like normal human beings**. If Normal Living is substituted for Progress as the aim and goal of modern man, then the primary effort of the teachers of mankind ought to be the solution of the problems which living normally presents. The challenge which this represents is specifically a challenge to adult education, because the problem of normalizing living cannot be solved by educating children. A certain minimum of adult experience in life is necessary to understand what is involved, and a certain minimum of adult power to do anything about it.

But most adult education today is not true adult education — it is almost exclusively delayed instruction of adults in subjects in which they should have received instruction during their childhood. What is not delayed instruction is for the most part intellectual entertainment — the presentation of unintegrated and arresting information, or instruction in the appreciation of arts which the average individual is not supposed to practice because he cannot practice them skillfully enough to make a living out of them.

Since adults, however, are already educated by the time they become adult — mis-educated, unfortunately for the most part — what is called for is really **re-education**. In order to furnish this, and to give to those I call teachers an instrument through which to exercise leadership, a new kind of university — which I have called a School of Living — is needed in every community, an institution which is a sort of graduate school for adults, and which brings, through its affiliation with universities, all the existing special and technical knowledge of mankind into each community. These Schools of Living — and not banks, factories, nor municipal, state or national governments — should become the central and most influential institution in each of the communities in the nation.

The Organization of Re-Education

A School of Living is first of all a fellowship — a fellowship in precisely the same sense in which a Christian congregation is a brotherhood. The members of this fellowship should be united by a great ideal. But whereas the great idea with which Christianity is concerned is life hereafter, the great concern of the fellows of a School of Living is life here and now. It is not hellfire hereafter which should trouble such a fellowship — it is hell right here and now.

The great idea is simply the **teaching of normal living**. It must be, paradoxically, **organized informal education**. It must be organized if it is to prove adequate, and

(continued on inside back cover)



This is an issue with the theme "community" — the theme will be continued in the next issue with a look at the counterpart of community, called "City".

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Ways You Can Keep Green Revolution Strong

How The School of Living Has Affected My Life

For some, the School of Living has had dramatic impact on their lives. Sometimes it has been contact with people like Ralph Borsodi or Mildred Loomis. Other times a conference has been a turning point, or even an article in *Green Revolution*. We ask for letters and articles on this topic for a future issue of *Green Revolution*. Please write soon.

WHAT SHOULD WE BE DOING? How Can We Bring About Change?

These are important times for anyone connected with the Green Revolution movement. Opportunities are present to help the transition into the New Age with a minimum of pain and suffering. But how? What should we each and all be doing? Organizing? Teaching? Protesting? What are our priorities? Our means and methods? Because we assume a wide range of alternatives is available for each of us to take appropriate actions, we hope as many people as possible will share their ideas on this topic with us. Please write soon so your letter or article can be included in a future issue of *Green Revolution*.

THE BOOKS AND MAGAZINES I MOST RECOMMEND

Has some book been important in guiding your life? Is there some magazine which consistently provides you with important information? What books should be in a homesteading community library? We ask readers to nominate books and periodicals for the School of Living Bookshelf, sending us a letter with name of the publication, name and address of publisher, and the reasons for your selection. A book review format can also be used. What books or periodicals have you enjoyed reading recently or remember well for their influence in the past? Please write soon.

THE PEOPLE WHO ARE MAKING THINGS HAPPEN

Decentralism and New Age people are not always charismatic leaders — often the people making things happen are setting quiet examples, or organizing local movements, or quietly bringing about change. We invite readers to write about people you know, people who have influenced your transition toward Balanced Living, people in your area that are making things happen. Send us a letter, maybe with a black-and-white photo, of people you think other readers would like to know about. We can give encouragement and strength to each other in this way. Please write soon.

SURE WOULD BE NICE IF DEPARTMENT

The Deep Run Center of the School of Living is becoming a working homestead. While it is moving toward complete self-sufficiency, it is difficult to manage all the work of the School of Living education and publishing functions on a volunteer basis while building up the necessities for a homestead to function. Readers and supporters of the School of Living can help by donating any of these items:

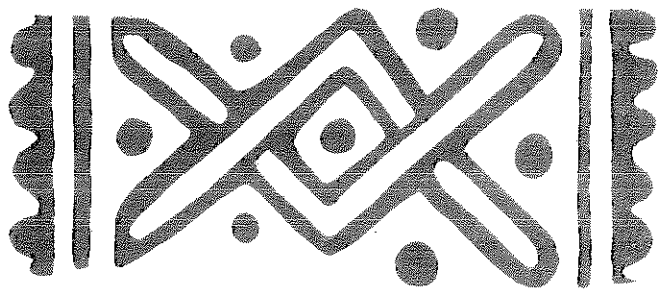
- ☐ bicycles or bicycle parts
- ☐ carpentry tools
- ☐ garden and farm tools
- ☐ old-fashioned household crocks, canning jars, butter churns, etc.
- ☐ looms and weaving equipment
- ☐ horses, harnesses
- ☐ seeds, fruit trees, berry plants
- ☐ wood-cutting tools: axes, saws, wedges
- ☐ flourmill, and/or food grinder
- ☐ electric kitchen mixer
- ☐ woodcutting tools, axes
- ☐ woodstoves

All gifts to the School of Living may be deducted from your taxable income.

ADD US TO YOUR MAILING LIST

Send us your own publications, newsletters, announcements. It will be good to hear from you! *Green Revolution*, POBox 3233, York, Pa. 17402.

From the Editor's Notebook:



Although it is rare among "civilized people", still today in parts of the World millions of Human Beings live in communities. Not the suburbs or "community center" or cities which fondly use the term "community", but villages, clans, tribes, bands — these are the people who know what community is because it is their life. These are people who share a common world view, a common destiny, who have a common way of doing things and governing themselves and usually, a common ownership of the land. And as if in paradox, it is in these communities that individualism is strong and healthy and creative.

Unfortunately, the value-loaded English vocabulary associates the words "tribe" or even "village" with other ideas such as "primitive", "antique", "rustic", "backwards", "old-fashioned", "uncivilized". The contrary is true of anti-communitarian words — "cities" and "individualism", for instance, which bring to mind "Progress" and "Freedom" and "comfort" and "modern" — all positively valued by Western peoples.

The passion for what Hazel Henderson calls "macho technology" is extended to archeology and anthropology, which tends to put high stock on tangible evidence to classify "primitiveness": arrowheads, pots, artifacts. "We often forget that many cultures may have existed without leaving a trace. They could have developed highly refined technologies, but of the software variety: techniques of conflict resolution, supportive interpersonal relationships, production systems based on elaborate barter and reciprocity, as well as [means] to regulate anti-social behavior without the use of jails, clubs, or physical restraints. Yet we might assume too casually that because there were few tangible remains, this culture was "less civilized," Henderson, who is co-director of the Princeton Center for Alternate Futures, notes. So it is that the community with others we crave has become "primitive" or "backwards".

Primitive or not, each living thing on the earth seems to have a limit to the flexibility to which it can alter its relationship to others like itself. Wolves, for instance, need their packs to fully develop those characteristics necessary for their survival, as do geese, antelopes, even fish and plants. Human beings have their groupings too,

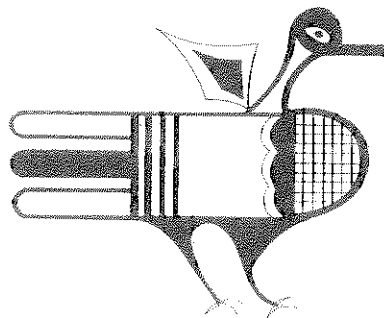
a natural way found among those people who remain closest to the Earth, closest to the Original Ways, furthest away from Western Society in time and distance.

It was the Romans and their descendants into the Twentieth Century who have demanded the destruction of the human community as a means of social, political, and economic control of land, labor, and resources. Tribal leaders were killed. Spiritual leaders were imprisoned. New languages were imposed. Ceremonials were outlawed. Territorial boundaries were arbitrarily changed. Production was changed to suit the needs of the metropolis, not the People. And the community was shattered in the process, leaving its component fractions — families, and now, individuals.

In more recent years, even the remnants of the communities have been impossible to maintain with the advent of that relatively new creation of Western Civilization and colonialization — the big city. Although history tells us of cities such as Athens and Rome, we must dig to discover Athens was the size we today would call a "small town". We need go back less than a hundred years to find places like Miami and Los Angeles hardly existed, and Chicagos and Detroit were small-town stuff. Although we tell ourselves we must have cities to live and because "there is so much to do in the city", cities have not developed to fulfill these purposes, and the prime reason people live in cities is that they no longer have the ordinary human skills to survive in the countryside.

What Is A Community?

Ralph Borsodi, founder of the School of Living, is quoted extensively in this issue as he defined the nature of community as he saw it. If he is correct, then fundamental change will not take place in North America until we fulfill our task to nourish the communes and



intentional communities which can be seed for new community, or to reinsert life and spirit into existing rural villages, and at the same time divest the cities of those functions which they have appropriated away from community to the detriment of human life. Would it be too bold to envision the outlawing of all cities over 100,000 population within the next ten years?

A community manifests in different forms according to the demands of the Natural World about it — people who depend upon the fish of the sea for survival will organize

differently from those who hunt in northern forests. But in basic principles, communities resemble one another the world over.



Because communities need a fixed area of land which sustains the lives of its members, the community in reality extends beyond human life to include the trees, rivers, birds, animals, and the Earth itself. This sense of community is important in defending that land area against those who might destroy it, and of caring for the land and its creatures for the future generations.

Tlake-Nauake

The Nahuatl People of Mexico describe the philosophical duality used in forming human social units. Tlake-nauake means units retaining their separate characteristics while forming a whole, just as molecules of sodium and chloride each retain their characteristics while uniting to form, in unity, common salt. In community, this meant the balancing of individual and communal interests, as well as an appreciation of individual and group needs. It is a principle of simultaneous unity and separateness.

To Perfect Themselves

The members of a human community live together not just to be close to one another, not because human beings are "social animals", nor for reasons of convenience or economy, although these and other factors are facilitated by community living. Communities aware of the mission of human life — to move ourselves nearer to perfection through spiritual development, discovery and creation, will organize themselves to realize this mission. As Rudolfo Nieve, a Mexican philosopher pointed out, a community is more than men and women sharing a common area — it is a human grouping in a permanent trans-generational process toward perfection.

A community manages all the facets of human society. It governs itself, and must satisfy its necessities with its own resources. It thus naturally is conservative of Natural gifts, and cares for them well so future generations may use them.

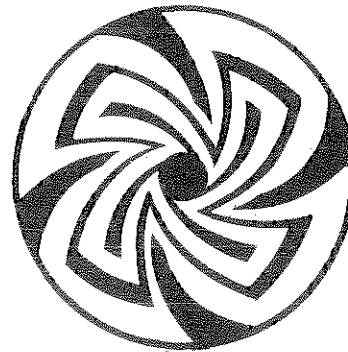
Forms of Property

Because, then, the community is the guardian of its land and resources for the future children, now unborn, it cannot jeopardize its trust by allowing private ownership of land. This is held in common, and allocated by consent to the various families according to their needs, usually on a fairly permanent basis, likely to last many generations. The production of the lands is divided among the member families so their needs may be satisfied.

In most communities around the world, individuals and families retain ownership of their moveable assets — tools, artesanias, clothing, furnishings. These, should they move away are theirs — but land and house are left behind for and with the community, sometimes with compensation and sometimes without.

Principles of Community Life

For a community to fulfill its human function, it must demand that its members live with one another in good faith, loyalty, fraternal love, solidarity, with mutual aid, and with a life of constant betterment, without fear of arbitrary authority. Its governing members are chosen by the community, but rather than attaining special privilege, such leaders are subject to even more rigid adherence to community norms, and serve as leaders at the pleasure and will of the community. Generally, individuals are represented by their families, and various families are grouped in some way to form a clan which joins with other clans to govern community affairs in open council.

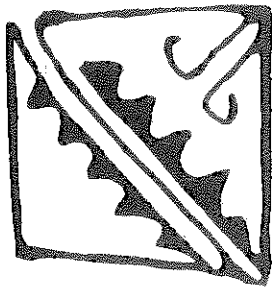


What the Spanish considered to be the "Aztec Empire" was in fact a growing federation of communities, known as kapullis, which had in a century or two converted the Central Valley of Mexico into a well-to-do prosperous educated grouping of 25 million people. The Spanish proceeded to burn the libraries, destroy the fields and irrigation systems, and brand the people with the still-existent myth of human sacrificers. But that is another story, and the purpose of this essay is to look at those human communities which preceded our generations on this continent. Each kapulli had two leaders, selected by a council of elders, in turn representing the families of the community. One leader was in charge of external liaison and contact, and tended to be young. The other was in charge of internal management, and tended to be older. Either could be male or female. These two formed a district council with their counterparts from approximately twenty other kapullis, which in turn selected two leaders to send to the regional council, and so on. Each kapulli tended to have a specialty: weavers, teachers, astronomers, florists, doctors perhaps — but all were relatively self-sufficient agriculturally, and each was sovereign over its own land area.

The Limits of Change

Perhaps in considering such things, or after reading the Borsodi essay, one might feel that communities of any kind, or communities defined this rigidly, are not to one's liking. But if we are a part of this universe, we are subject to natural laws which we cannot change. We must consider the nature of human life, not what is nice or cool or interesting. For instance, communities as defined here mean an end to geographic rootlessness. Forty percent of the U.S. people changed addresses between April, 1970 and October, 1973, a period of 42 months. Commune residents may have an even higher figure. Current estimates by the Census Bureau are that 20% of the U.S. population changes addresses a year. But if we wish to live like human beings, if natural law dictates that such mobility, rejection of familiar surroundings and social groups, is destructive to human life, then perhaps it is discipline, not freedom, which we most need to realize our humanity.

It may be distressing, for instance, to those who have decided to move into unisexual social roles that most of the world's natural communities are composed really of a duality: a community of men, and of women. The two function as independent units, and yet harmonize and cooperate so that the general community can continue. This is not a result of male dominance nor patriarchy for the social roles and rights of the women's community is often more substantial than that of the men's, although generally there are balances, rather than equalities. The question is, then, not how we want our communities to be, but basically how we must be and live to be truly human, i.e., to develop and enhance those human characteristics we generally agree are the most desirable and universal in human life.



We are, I believe, governed by Natural Law, which dictates what constitutes a human community, that is, a way of living in which we are truly human. If this is true, then a community should be designed not to fulfill our desires, but to be the way a human community is.

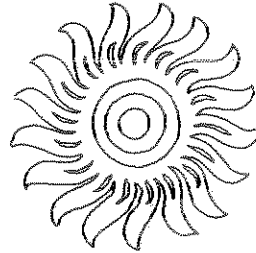
The New Individualism: A Community Quencher

Even if ideologically we see the value in community, often we have been so thoroughly individualized that we are unable to participate well in community living. Roberta Lynch recently described a new women's magazine called *Self*, which used the word "you" over 100 times in a promotional letter. *Looking Out For No. 1*

is out in paperback and sales are soaring. Assertiveness training is beating out consciousness-raising. But the new individualism is essentially a dead-end street that fails to come to terms with the interdependent and collective nature of human life.

Ironically, the only way to develop as a strong individual is by being part of a social unit, the community, which actively values the worth of each and every one of its members.

Communities are not utopias — they are simply the normal human living arrangement. Often when "individuals" attempt to form community, they keep their



utilitarian ethic and the "social contract" and "work-credit" systems replace the communitarian spirit, replace the **human relationship** which is central to community life. As sociologist Ferdinand Tonnies says, "One's own activities take the form of commodities."

Many persons want community, but we are handicapped in obtaining it because of our individualism, our desire for constant mobility, our needs for inordinate privacy, our driving competitiveness, our inability to go beyond the nuclear family to raise our children and to live with our parents, our inability to share and to compromise. We need to work on making internal changes before we can expect to be strong enough to really make community work.

Unfortunately, there is a tendency even for those moving toward community to be doing so as an individualistic goal. But this is a time when we need to become something more than "nice people" — we are needed as moulders of history to move the entire continent into community.

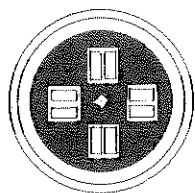


But another irony: Community must be understood not as a means of changing society, but of causing change in ourselves. Society will, in fact, be transformed in the process, but only if we start with ourselves.

In advocating the return to community, it must be recognized there are many kinds of communities, each valid for those who select to live there. There is the small village in which each family has its own residence, the pueblo in which there are groupings of families in apartment-house-like complexes, and communes, religious orders, and other shared-living arrangements. Economically, there are communities which share totally, others which share a percentage of income or who pay a fixed amount for certain types of expenses, and those who vote assessments for agreed-upon costs. In every aspect of human life, and in all the combinations, there are a wide range of alternatives for those seeking community.

But everything that is called "community" may not be community, if by that we mean the normal living arrangement for human beings. While we might like to evade some of the responsibilities and requirements of community living by referring to the "artistic community", for instance, or referring to good old Detroit as "my community" as though that were sufficient, we do not address ourselves to the way which is normal for human beings to group themselves for living. "Normal" does not mean "average" or "usual".

We need to be careful about calling our transition and our gropings the New Age. We are like sick people, and the New Age is not the cure, but what we do after we've recovered. It is like having a headache from breathing polluted air, and feeling so much better by taking an aspirin that we dub aspirin-taking the new mode of living, when what we really want is to live free from headaches in an environment that is not polluted. So it is



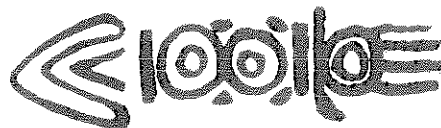
with "New Age Communities" — people who have been emotionally starved and hurt and deprived may think the New Age community life is doing the things which feed their emotional hungers and balm their emotional wounds and restore their inner strengths. But the New Age community is not this at all — the New Age is where people are not emotionally starved and hurt and dependent. Our cures and transitions are to deal with our weaknesses, to make us healthy, and should not be confused with the way we should be living after we are healthy.

"Community" Is More Than A Convenient Word

In attempting to regain community in his life, philosopher-author-scientist Peter van Dresser moved to New Mexico, not to establish a new community, but to become integrated into an existing one. In New Mexico, he encountered increasing numbers of dropouts from urban psychodelic enclaves. While he was sympathetic with their unhappiness over the financial-industrial "es-

tablishment", and their desires for an alternative life-style, van Dresser could not disregard the fumbling, fragmented and often self-defeating qualities of their effort to achieve such an alternative.

Particularly in contrasting these efforts with the patient continuity of the Old Mexico villages in the region, van Dresser became aware of the inadequacy of the one-track do-it-yourself each-in-his-own-bag approaches of these newcomers. "This cast of mind seems to predominate even the communes where people appeared banded together more in mutual hostility to the square world, with a grudging minimum of cooperation amongst themselves for bare survival, rather than a generous sense of mutual humanity."



Soon after settling in a several-hundred-year-old village of Spanish-speaking people in the Southwest, van Dresser realized that "the strategic kind of pioneering needed at this time was in terms of community, not of individual survival and self-reliance." Thus van Dresser began to think that the restorative process needed in our society could be better called "recentralization" rather than "decentralization". The van Dressers describe their own efforts to re-centralize in community "a long, slow, and unspectacular process, with its successes modest, diffused, and often ambiguous, with many and repeated frustrations."

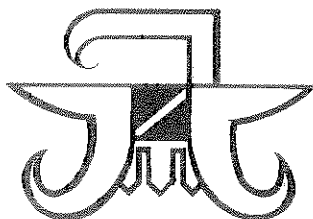
Another type of "community" which fails to reach the mark set for Normal Living is one described by Jim Best in his pamphlet, *Another Way To Live*, as the "come to us and we'll take you out of the competitive rat-race"-type community, "where all you need seek is self-realization in a protected environment."

Best saw great promise in the work of Movement For A New Society people, who live in a collection of ordinary houses in the university city area of West Philadelphia. The MNS project is not so much "utopian models, but rather a school for a future life of sharing and working together towards a world of peace and justice," Best says. This sort of training and preparing is important in changing oneself to have the skills and outlook necessary for community living.

Among those extending community is the Federation of Egalitarian Communities, centered at Twin Oaks, Louisa, Virginia 23093. The federation presently consists of six rural communities ranging in size from 8 to 70 adults valuing equal, non-oppressive, non-violent, and cooperative relationships between people, and an ecological relationship to the earth. Also, these communities have a strong work ethic, sharing income and assets among the members. Income is generally from cottage industries including rope hammocks,

hammock chairs, tinnery, pottery, and magazine publication. In addition, each community provides many of its own needs, ranging from auto mechanics, appliance repair, construction, plumbing, electrical, food preservation, communal child care and education, health, printing, etc. At the present time, women skilled in functions of this type are being sought to explore membership. "Our consciousness of feminism influences our egalitarian ideal," a recent bulletin stated. "Women's culture is budding with the second women's conference approaching, women's groups continuing, and women's music becoming more popular."

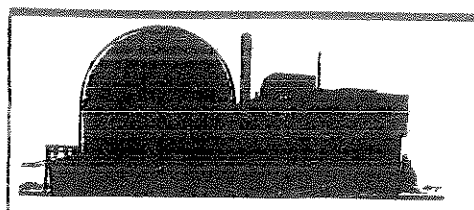
Another group developing community in Washington, D.C., has a number of row-house apartments, shares income, with the women owning all homes, cars, and similar assets. In addition to developing internal community, the group also works on problem resolving amongst troubled urban residents, and providing temporary housing for those in need.



The communities of the native peoples of the Americas continue to be our best historical example of community. There have been other efforts of Euro-Americans to establish community, but none can yet compare with the richness of tradition and social strength which native communities at times still evidence, despite the centuries of brutal oppression to destroy them and their communities.

It is certain that those communities which do exist — the Amish of Pennsylvania or the Hopi of Arizona or the Mayans of Guatemala, are not safe from destruction until Western Peoples have cured themselves of their social disease — lack of community. In the meantime, their example of humanity is a challenge and an example for the lost and sick to follow.

This commentary, plus the analysis of Ralph Borsodi, Arthur E. Morgan, Joseph Blasi, and others, raises many issues which are sure to be controversial, perhaps even unpleasant. We present them not as words from on high, but as a call for response, for dialogue, and for action. We invite your letters, articles, comments, suggestions, as a means of making the Green Revolution happen. Write: **Green Revolution**, POBox 3233, York, Pa. 17402 USA.



Three Mile Island

The sirens started wailing as we took advantage of early-Spring warmth to spade our large hilltop garden of raised beds arranged in ever-increasing concentric circles. At first, no one said anything. But as the wails continued to wave out across the land, we began to ask ourselves, and then each other: "What does that mean?"

Finally, we walked down to the house for a drink of fresh spring water, and to check out the radio. "Citizens are urged to remain calm," a male voice slowly and carefully intoned. "Prepare for evacuation. Close your windows. Turn off your appliances. Have your eye-glasses and prescription medicine ready. This is not a notice to evacuate, but you should be prepared. Do not worry about leaving your house. It will be protected in your absence. Stay calm. Stay calm. Stay calm."

Other radio stations told what this was all about: "There has been an incident at Three Mile Island Nuclear Reactor. Officials say the situation is well under control, and there is no cause for alarm. However, kindergarten classes will remain at schools and children will be fed there. Afternoon kindergarten is cancelled."

We returned to the garden to continue spading. We had made that promise to the Earth, that we would prepare her for planting, and that we would try to live over the next year on the food which she provided us. As I worked the soil, I thought of this issue on Community which was just taking shape.

Some friends and neighbors had heard the announcement and had jumped in their cars and left, grabbing undiapered babies and a few treasured possessions. Others stayed anxiously by their radios and televisions. By changing stations, one could be sure to obtain a report to fit one's mood. "The situation is improving," one would say. "There has been a change and officials fear the worst," the next would announce. The Nuclear Regulatory Commission officials would be quoted one way, followed by a Metropolitan Edison official saying the opposite about the reactor which MetEd operates.

Through the nights and the following days, ears stayed close to the radio and TV, and normal living came to a halt. As the possibility of a China Syndrome-type meltdown became apparent, more people left their homes. Then came the announcement that perhaps a population of over a half-million people might have to be evacuated. When would they return to their homes? No

one knew. Where would they go? No one knew. "Just check into a motel," the Harrisburg mayor told an anxious woman on a 2 a.m. call-in broadcast. "The insurance will pay for it." Another woman was advised that it would be all right to leave behind a dairy-barn full of cows "because cows won't be affected by the radiation."

In a crisis of this sort, where could people turn? Generally, it seemed, most thought of themselves and immediate family. If there were those who worried about the sick and elderly and shut-in and confused, they did not make their concern known. Civil Defense and rescue operations were not besieged with callers offering to help in the emergency.

And with such grave, life-threatening circumstances, one might think that people might turn to their churches, finding strength in their faith, or prayer. However, most clergymen reported few calls, and on Sunday, the previously-announced sermons were delivered on schedule even though the churches, like the streets and shopping centers, were fairly quiet and almost deserted.

Although the little valley we call home is just eight miles from Three Mile Island, there were some who decided not to leave. Others had already gone, and it seemed a correct decision for them to have made. And yet we who stayed seemed to feel comfortable with our decision too.

Where is there to run away to anymore? An alert for strong radioactivity was issued in southeastern Maine days after radioactive gases were released from Three Mile Island's flooded, explosive deadly puzzle. Nuclear plants seem to be almost everywhere now, and quirks of fate could make a place near Three Mile, but upwind, perhaps one of the safest places around — after all is said and done, it may be one of the few areas **without** an operating nuclear plant.

And how far should we run? Those who fled to Philadelphia sometimes found a note on the door saying their hoped-for hosts had fled down to Virginia. Somehow, it seems, no direction and no distance was safe.

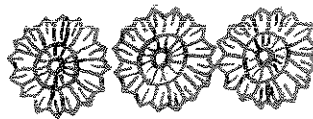
It's sort of like the anti-nuke protesters in Hanover, Germany, who carried signs reading, "We All Live In Pennsylvania." Where in the world was there to go?

Friends called from California, urging us to evacuate, saying the situation was worse than we were being told. Others called to suggest that we test radioactivity in our water and air — but with what could we do that? The most gratifying call came from upstate New York, where local residents were willing to provide home for one hundred evacuated families, one of the few offers of tangible help of all those who phoned.

I thought of my promise to the Earth to plant. And I thought of the trees and the birds with whom I had been making friends. We humans who had built the horror were going to be the only ones to escape? To abandon the earth in this way may mean that she would cease to recognize us as her children, and would cease to give us

the necessities of life. No, there comes a time when moving along is only a self-serving and temporary solution, I thought, as it applied to myself. There comes a time when I would have to dig in my heels and fight from where I was, and this seemed to be the time.

"Besides, if I'm going to die, I want to die happy. I'm not going anywhere," a teen-aged companion said, reaffirming my thought. And so we took care of the cows and chickens and continued to prepare the hilltop for planting.



Nuclear problems, in a sense, have been caused by our failure to assume our human responsibilities. Cities enable us to live evading our responsibilities — to flush our wastes out of sight without worrying about where they are going; to give our children purchased foods without worrying about how they are raised and by what labor; to be anonymous in most of our daily conduct, and able to leave for distant cities when our irresponsibility causes an unpleasantness. Communities do not long permit irresponsibility.

Nuclear power will not disappear until there are social changes on the American scene. The "public", individualized to the point of powerlessness, dependent upon Reddy Kilowatt for water, food, and every necessity of life, collected into massive metropolitan areas and without access to land, supporting corporate giants in return for paychecks with which to "pay the bills", is in the hands of the utilities and vested interests, victims of a systematic blackmail. With oil running out, and energy demands still on the increase, power companies will before long announce brown-outs here and there, factories will shorten hours and lay off workers, a heavy advertising campaign will hit at emotional soft-spots, and before long, the "public" will be **demanding** more nuclear power. That is, unless there are basic changes making this scenario unlikely.

Thus any campaign against nuclear energy is going to have to address itself simultaneously with alternative lifestyles and decentralization. Now that the myth of reliable nuclear power is temporarily shattered (despite Energy Secretary Schlesinger's twisted logic that "the Three Mile Island incident proves the safety of nuclear power by showing how infrequently this sort of thing happens"), now is the time for a massive educational campaign in neighborhoods, churches, schools, city hall, union hall. There is a hunger for information — Three Mile Island made it clear that we all were lied to.

Maybe now the few serious anti-nuclear movement people will be joined by millions of informed supporters. Those who aren't interested in putting their lives on the line to end nuclear power now will have forfeited the right to run when the Three Mile Island syndrome visits their local reactor.

— Rarihokwats

Education and Living: The Nature of the Human Community by Ralph Borsodi

The Nature of Community

No individual can live like a normal human being unless living includes for him membership in a relatively normal family. I propose now to make equally clear that it is impossible for the members of a relatively normal family to live entirely normal lives if the group insists upon living in an abnormal community — if the family cannot succeed in persuading enough families to normalize its community, the situation calls for emigration. True, a few exceptional families may be able to normalize life for their members to a very great extent in spite of abnormalities in community and society. But a truly satisfactory way of life is very nearly impossible unless the social environment in which people live is also normal. Nobody and no family can afford to ignore social and political problems.

The problem of normal living, therefore, is not solved until in addition to teaching the individual how to normalize his own and his family's life, people in general are taught **community by community** expanding to include not only what is called society, but humanity in its entirety.

Why is it that modern man, in spite of the wonders of science, of the machine age, and of the modern city, has failed to create a social environment which furnishes him a genuinely satisfactory way of life? Why in spite of his progress, does

he find himself confronted with the tragedies of war, the horrors of revolution, and the miseries of financial depressions and poverty amidst abounding wealth?

'No family can live normal lives if it insists on living in an abnormal community.'

The Sociological Concept of Society

The prevailing manner in which the teachers of modern man approach this question is to concentrate upon the relations of individuals in society. It is my belief that we have thus far failed — and will continue to fail to solve it — because of the insufficiency and invalidity of the sociological concept.

The individual man or woman is a **fraction**. He is not made and cannot become a normal **whole** by giving him a social security number and making him legally entitled to all the possible rewards of a cog in the modern industrial machine, and least of all by making him a citizen with the right to vote for public officials of a modern national state. He remains, in spite of all present-day efforts to organize life in terms of individual units in a great social organism, first of all, a fraction of the family. And in addition, he remains a fraction of that entity which I think of as the community — **an entity composed of some sort of primary and face-to-face organ-**

ized group operating in the same neighborhood as himself. He remains finally a fraction of that larger entity which is usual to refer to as a society, but which should be more correctly designated humanity. If this is true, then the sociological concept of society is an utterly inadequate basis for dealing in any realistic manner with social problems. It creates new problems without solving old ones. It renders what the leaders of modern man teach about how to organize society positively harmful.

'Most problems are not caused by the vague abstraction called 'society' but by the failure to teach mankind about community.'

Community vs. Society

Relative to his local community, the individual is a fraction of a **group of people** living on an **area of land** both of which are still **concrete and comprehensible** to him. But relative to larger social entities — a state or nation — the individual becomes of necessity a fraction of an entity which embraces so large a population of so many differences and which covers so much territory that his relationship to it can only be expressed in abstractions and dealt

with by centralization and compulsion.

The actual distribution of goods and services among the members of a family and people living in the same small community is concrete and personal; it is unnecessary to resort to bewildering abstractions to understand what takes place, or establish complex institutions in order to be able to operate. But when we turn from distribution as it presents itself in a local community to how it operates in a great political and monetary economy such as the United States, we turn from problems which are readily comprehensible by almost everybody to the operations of price systems, money systems, wage systems, property systems which are incomprehensible not only to the average businessman, but even to economists themselves. No matter what aspect of the relationships of individuals to so-called society is the subject of study — commercial, industrial, political, criminal, charitable, medical — we are driven to resort to abstractions of such a high order as to make the social sciences well-nigh incomprehensible. And no matter what we try to do in

'The people and the land are Siamese twins — actually inseparable.'

dealing with these social problems nationally, we are driven to resort to centralization to such a degree as to impersonalize and dehumanize most of our lives and institutions.

There is only one way to avoid floundering in a morass of sociological and political abstractions, and that is to see that most of the problems with which sociology deals are either the problems of local communities or those of humanity in its entirety. Most of them are not created by the vague abstraction called society, but by the failure to teach mankind the proper composition, management, and equipment of local communities.



The Earth

Social scientists and most social reformers ignore the fact that people and land are Siamese twins. They overlook the fact that they are actually inseparable.

Social science today generally assumes that the problems with which it has to deal consist of inter-relations between the individual and society — what is thus overlooked is the fact that these relations do not, or cannot happen in a place called society. They are of necessity relations among people who live on the earth.

Human relations are therefore not only social; they are also territorial. Only from the land can human beings obtain what is necessary to individual survival; only from the land can groups of human beings obtain what is necessary to group survival. Territorial relations are therefore just as primal as social relations — they are of the essence of the problem of community and humanity.

Every human being must have access to the solid earth because from the earth he must obtain the food he consumes as well as raw materials which he uses to build the structures in which he lives and to fashion other goods for his use and enjoyment. It remains primary even when he substitutes indirect for direct relationships to it.

'When humans abandon cultivation of the soil and get a job, they may think they are emancipated from the land, but they are mistaken.'

When he abandons the direct relationship represented by actual cultivation of the soil and goes into business or gets a job and permits himself to become dependent upon

money, he may think that he has emancipated himself from dependence upon the land, but he is mistaken. The penalty he pays for the mistake is **insecurity**. Modern man, who has substituted almost total dependence upon money for dependence upon the direct harvesting of the fruits of the earth, is not only insecure — he fails to obtain what is the just due of his labor or enterprise in almost exact proportion to the degree to which he permits his relationship to the land to become indirect. If he cannot at all times turn to the land as an alternative to accepting what he can obtain in cash for his labor or produce, he is vulnerable to exploitation. He begins to feel insecure no matter how much better money enables him to live. He becomes, relative to the source of his money-income, dependent and servile; he ceases to be a free and independent human being.

That modern man, living in progressive communities like New York and supporting himself entirely by money-making, has a land problem is not so obvious. Yet no occupation, no form of wealth, no organization of his economic and political institutions satisfies his real needs which does not provide

'there is plenty of land available in every region for everybody.'

adequately and properly for his relationship to the earth. All progress which introduces any abnormalities into this relationship are so violative of normal living as to give a kind of unreal and insane quality to life.

Pre-Emption of the Earth

Most of the desirable plots of land are already pre-empted both by individuals and by nations. But the essence of the problem is not, as high density of population in some nations and cities suggests, that there is not enough land at least for the existing population. There is plenty of land available in practi-

cally every region of the globe for everybody. The essence of the problem arises because of the fact **that the land has been pre-empted**; that limited numbers of individuals or families in the total population of a locality "own" all the desired or desirable land and so made it impossible for the landless to have access to land without paying some

'Tenure of land is the most important single problem of mankind.'

one of the pre-emptors the highest price which competition for this land enables him to demand. That pre-emption, or private property in land, is utterly wrong, is obvious. As Henry George pointed out, it is a sort of conspiracy entered into by each generation in turn for the purpose of exploiting future generations. The pity of it is that millions of individuals and families buy land — usually with money which represents hard-earned savings — and do so utterly unconscious of the fact that they are joining in a maleficent system which creates masses of landless people and then exploits them generation after generation.

Land — And To Spare

Franz Oppenheimer, after a careful analysis of the soil studies made by the National Resources Committee, came to the conclusion that 41-million families, or over 200-million persons, could support themselves by farming on only one-third of the total farm land in the United States. Each one of these families could have an average of 16 acres of land classified as excellent, good, or fair by the Committee, and excluding any land classified as poor.

It is true that virtually all the land has already been pre-empted; that the boundaries of the land already owned preclude those who have no land from obtaining access to land without paying tribute to the existing pre-emptors. But the problem which this presents is merely one of ceasing to permit the holding of land for speculation and of abolish-

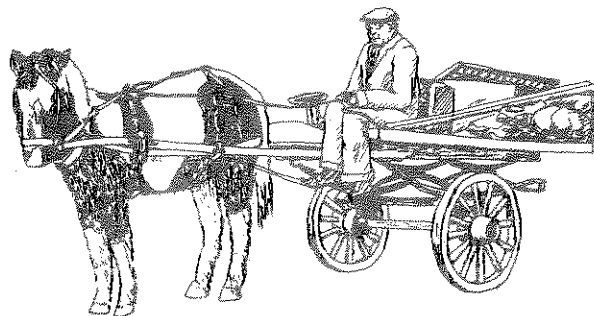
ing exploitive landlordism; of establishing a system of land tenure which enables every farmer to obtain ownership of a farm and makes land available for subsistence homesteads to non-farmers. Various entirely adequate solutions of this problem have been developed. Henry George's solution is probably the simplest — it has only the disadvantage of requiring something like a political revolution in order to be put into operation. The farmers of Denmark have shown that cooperation can be used immediately to effect a partial solution of the problem and to create a public opinion in which George's radical solution becomes politically practicable.

The educational, financial, and governmental institutions of the nation seem to be engaged in a sort of unwritten conspiracy to make it

Danes have done with their countryside. (Intensive agriculture on the European pattern makes it possible to readily support 1,000 persons per square mile. The Japanese, using the Asiatic type of intensive agriculture, support a family on 2.5 acres, or 1,824 persons per square mile.

Such a resettlement would not, therefore, require any undue crowding of the population upon the existing rural areas of the nation **even if the whole population now living in all the towns and cities of the United States were to abandon them.**

The problem of tenure in land and dominion over territory is very old. It still remains, unfortunately, the most important single problem of mankind. There is not the slightest hope of permanent peace and of



easy for the best farm land to be acquired by those who already have large farms, and to restrict those able to retain ownership of small farms to the poorest farm land in the nation.

As the size of farms increase, the number of persons needed in rural communities constantly decrease. With modern mechanized giant farms, no one actually needs to live in the country. [But] if all the existing families in the United States, which average only four persons per family, were to acquire one homestead of an average of 16 acres each, this would make the density of the population average only 160 persons to each square mile. That they could support themselves handsomely on these homesteads, **if they were taught how to do so**, is unquestioned by those who have studied what the

any general humanization of living until it is dealt with correctly. No matter how much the real nature of the problem may be obscured by the more obvious and dramatic indirect forms in which it puts in its appearance — by individual competition for wealth, by rivalry

'Nothing will make a human way of living possible if land tenure is left as it is now.'

between capital and labor, by class struggles, by wars and revolutions — it still remains the underlying problem of society. To provide proper, just, adequate, and peaceful methods of dealing with this great problem — methods human rather than predatory in nature — is the major challenge which life on

the earth presents to the organizing ability of man. If our social reformers and our specialists in the social sciences want really to contribute to the solution of the crisis which confronts civilization, they cannot afford to belittle this problem; they cannot ignore it until what they think are more pressing questions are dealt with. There is no more immediate problem. They must deal with this problem and recognize that nothing which nations may enact or do with regard to their own and world problems will make a human way of living possible if the method of dealing with tenure in land and dominion over territory is left as it is at present.

In dealing with it, there are two basic postulates which they will have to accept — postulates which assume that there is a difference in nature between **commonwealth** and **private wealth**, and a difference of rationality and arbitrariness between **community** and **nation**.

Commonwealth vs. Private Wealth

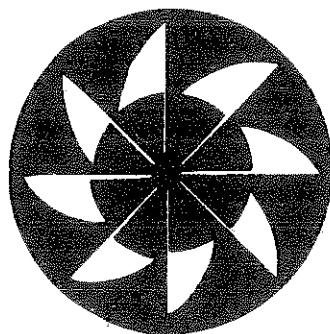
Wealth, used in its broadest sense with reference to any **thing** whatsoever which can be both possessed and used, is of at least two kinds, **private** and **public**. It is properly treated as **private property** when it comes into existence as a result of the labor of one or more specific individuals; it is properly treated as **public or common property**, when it does not — when it comes into existence without human effort, or as a by-product of the activity of the

'True humanization cannot be realized until we substitute the ideal of community and humanity for society and nation.'

whole community. A house is in its essential nature **private property**, the land upon which it is built is **commonwealth**.

Unfortunately — obsessed with the idea of **society**, an idea which requires for its realization establishment of **national governments**

— present day social science overlooks the fact that the problem both of tenure and of dominion over land is insoluble in terms of national organization of lands and peoples. Just as history evidences the fact that **Feudalism** and **dynastic war** are inseparable, so history furnishes overwhelming evidence of the fact that **Nationalism** and **imperialistic war** are inescapable. The time has surely come to recognize the truth and for the teachers of mankind to stop teaching patriotic devotion to one nation on one side of a boundary line, and to another nation on the other side. True humanization of life cannot be realized until we begin to substitute the ideal of community and humanity for society and nation, and to



implement tenure and dominion in terms of 1) the globe, 2) the region, and 3) the locality. Only as we begin to organize the earth in terms of these three population units and to discard economic and political nationalism and all the exploitive devices which go with them, will true normalization of politics begin.

Community vs. Nation

By what amounts to common consent not only among social reformers and mere laymen but also professional social scientists, it is taken for granted that the population unit through which the idea of sovereignty and the lawful use of force and coercion is to be implemented and exercised, must be the nation. But this almost universal assumption today is arbitrary to the point of irrationality.

To substitute a rationally-conceived population unit for this arbitrary national unit, it is not necessary to turn to the realm of pure imagina-

tion. There are two kinds of objective realities — land and people — which can be taken into account for the purpose of establishing what is the natural and normal unit to use in organizing

'For land, the basic unit is the whole globe. For people, it is the local community.'

populations. Indisputable facts about both solve the problem.

When the facts about land are examined, the unit which becomes basic is the **whole globe** — nothing less, as we shall see. When the facts about the people are examined, the unit which becomes basic is the **local community**. All other population units are the products either of mere historical accident or of sheer political expediency. Mainly they have come into existence for the purpose of either implementing conquests or of rationalizing the aims and protecting the vested interests of government officials.

The truth is that the population units popularly called **nations** and technically **states**, which originated for purposes of conquest or for the purpose of governing territories conquered, are abnormal entities. To whatever extent nations are used for the purpose of discharging functions which local communities should fulfill, usurpation takes place. The penalty which mankind pays for this error is found in the social morbidity of nations — a morbidity which does not exclude those nations endowed with the blessings of modern science.

It is high time that in dealing with these diseases of our nationalized world we clearly define the elements involved in the organization of population units and see clearly the real nature of that fundamental congregation of people, the local community.

Community

A community is a corporate entity — an artificial person — even

though by very nature an unincorporated one. Not its charter (if it has one) but the activities in common of people and institutions in one locality creates the community.

Whenever and wherever you find a population unit which has 1) a name; 2) members, 3) an area of land; 4) both a center and its commuting region; 5) a common body of laws and conventions or ways in which people are supposed both to behave and not to behave; 6) leaders, 7) institutions which implement common and group purposes, and 8) which has definite functions which it tries to fulfill, you have what I call a **community**. If a community is organized so that it has all these things and does all these things; if it is neither too large nor too small in population and area; and if it fulfills all the functions which it should **and does not take on or appropriate functions which it should not**, it is a **normal community**. Most of our population units, unfortunately, are not normal. Most of our smaller units — neighborhoods, towns, villages, parishes, boroughs, wards, cities; and most of our larger units — counties, metropolitan regions, states, provinces, nations, empires — are **abnormal**.

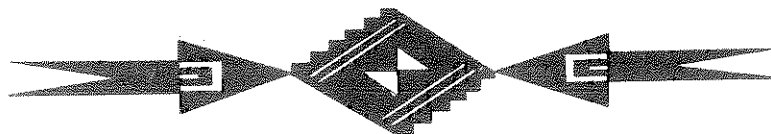
A community must have a **name** — a symbol which makes it possible to apprehend its existence, to think about it, to feel about it, and to act about it. We have today so far lost the sense of the wonders of the universe in which we live that we no longer feel the enormous significance which man at one time attached to names. Yet in endowing names with a sense of the sacred and the occult, primitive and ancient man was more nearly in accord with reality than we are today when we have not merely secularized them, but have lost all realization of the enormous importance of the function which naming things, persons, and places fulfills.

A community must have **members**. Not just residents, but persons who both feel that they are members and feel that they owe fealty to it. By the same token, communities

have non-members consisting not only of sojourners from other communities, but often of natives whose loyalties and characteristic irresponsibilities exclude them from true membership. The tangible expression of real membership is 1) establishment and maintenance in the community of the family homestead, and 2) investment of individual and family savings in the community. Membership calls for property ownership of **immovable improvements in the commonwealth** of the community. There are many communities in which individuals with no real stake in the community are endowed with formal membership, but if these persons are homesteadless with no property other than movables; if they have no permanent roots in the community, they are not members no matter how long they live in it and no matter how many of the

mon will consist not only of the statutory and positive law enforceable by governmental coercion, but also of all sorts of conventions ranging from mere **rules of etiquette** to **mores** governing the behavior of individuals and the relations of individuals of different races, religions, and classes with one another.

It must have **leaders** since it will indubitably consist mainly of **followers**. These leaders do not consist of the public officials of the community only. The men and women who really make the community a living entity are those persons, official and unofficial, whose influence or whose powers are such that they in fact initiate and direct the activities of the members of the community and the institutions essential to group and common action.



legal attributes of membership may be conferred upon them.

It must have **land** and it must have boundaries which define the commonwealth and the area over which it is sovereign. And it must have sufficient land to make itself relatively independent and self-sufficient. If it has no such sufficiency of area, or if county, state, or national officials control its land — if it has no real local autonomy — it is not a complete but an imperfect fraction of a real community.

It must be composed not only of a **center**, but also of its **commuting region**. It must have a center for its institutions and a place to which people come and in which they meet to transact their business and social affairs. But the center alone can never be a normal community. When separated from its hinterland, the center tends to organize itself predatorily.

It must have a **body of customs** which are commonly accepted and observed. These customs in com-

It must have **all the institutions** — not only governmental and political, but educational, economic, recreational — which will enable it to fulfill all the functions of a community. The more nearly normal a community is, the fewer of these institutions will be governmental and coercive in nature — the less will taxation have to be used in order to force people to support them, and the less will reliance have to be placed upon law and the use of policemen and soldiers to ensure their proper operation. The more nearly perfect the community becomes, the greater will be the extent to which its gregational needs will be supplied by voluntary social action and by the individual initiative and enterprise of its citizens.

Finally, it must fulfill **all the group functions** necessary to enable its people to live like genuinely civilized human beings. As we shall see, there are at least seven of these functions which cannot be

adequately fulfilled by individual action alone. Needless to say, as a result of the general neglect of our local communities, and concentration upon education for city and business life, most of the communities of America do not fulfill all these functions, and until they are normalized, the people of our rural regions and small towns will have to either migrate from them or commute to cities in order to find what they need and what is missing in their own communities.

The Germanic Mark

The composition of the original New England township is much older than New England; it is even older than the English nation itself; its antecedents lie in northern Germany among those Teutonic tribes from the union of which the English people sprang.

The **Mark** was a village community (**Genossenschaft**). As found among the Germanic tribes, each **Mark** was a virtually self-sufficient group of households composed of families of substantially equal wealth. The community came before the individual; the idea of kinship and brotherhood was strongly emphasized; community problems were dealt with very democratically. The **Genossenschaften** recognized several different kinds of landed

'A community must have sovereign land to make itself independent and self-sufficient.'

property of which the four most important were 1) dwelling places, 2) gardens, 3) arable land, and 4) waste land. With regard to dwelling places and gardens, as might be expected, a large degree of what we would today call private property was recognized, but the arable fields, with their changing strips in fields set aside alternately to lie fallow, were assigned periodically to each family by the community, while the waste land, or *commons*, was used by all families in the community and no part of it even

temporarily apportioned to any one family. (There is rather conclusive evidence that communal possession of the **arable** land was a mistake — not until the enclosure movement began and private possession of farm land developed was there any real progress in agriculture. With communal farming, group inertia and group resistance to changes in the traditional methods of cultivation was so great that the crops harvested were never large enough to eliminate hunger.)

The English Town

Like its prototype, the Germanic **mark**, the old English town was surrounded by a hedge or fence — a **tun**. Common ownership of the land, but not common cultivation, prevailed. Land use was regulated by the **tun-moot** or town-meeting. Each family had its dwelling place and plot of ground, and ownership of this plot carried with it the right

'The ultimate purpose of a community is harmonious living.'

to cultivate portions of the arable land as well as the right of pasturage in the undivided commons. The government was thoroughly democratic. In the town-meeting, all the freemen assembled to enact town or *by-laws* (from the Danish *by*, which means *town*), adjust disputes, and try petty offenders. The town was the autonomous unit of representation in the assemblies of the **hundred** (a number of towns) and the **shire**, (which comprised a number of hundreds).

When transplanted to New England, the settlers in America owning a house-lot had the right to cultivate outlying fields assigned by the town meeting to each family and the right to pasturage in the undivided commons. The government was a pure democracy, the residents coming together not only to deal with the limited range of subjects with which the modern town-meeting deals, but with maintenance of highways, care of the poor, support of the school, assessment of taxes, organization of the

local militia, election of a representative to the colonial assembly, and above all, apportionment of the use of land. It was, in fact, a miniature state exercising sovereignty over the population and territory within its boundaries.

Ancient Towns of Today

It is only in primitive village communities that it is still possible to see the forces in operation which originally led to the establishment



of the American township. In these simple communities the relationship of the individual and of the community to the land can be observed free from the sophisms with which civilized society obscures it. In them, the idea of **commonwealth** in land — an idea which the legalization of private pre-emption of land and the idea of superseding the local community by the national state have combined to destroy in the modern world — is still a living fact. There are still many such communities in the world today, and millions of human beings still live contentedly in them.

What fundamental reason has led to the world-wide development of these communities? What is the ultimate purpose fulfilled by these organizations in which the life of the individual is almost blended into that of the community and in which the relationship of the members of the community to one another has something of the intimacy of family life? According to a former governor of Dutch East Java, it is **to live harmoniously**:

"Harmony with God and nature, harmony with one's fellow men, harmony with oneself, that is the all important aim, far more than the material gains of success. Though only a few are Christians, the truth of the biblical words "For what is a man profited if he shall gain the whole world and lose his own soul?" inspires their life. The Indonesian communities are essentially harmonious. There is a balance between the sovereignty of public opinion and on the other hand

respect for the elected headman and his village officials, and the guidance of the village elders, who are unpaid justices of peace solving quarrels and small contentions, restoring harmony in the homes and in the village with no other aims than a spotless life, wisdom and recognition by public opinion. And there is a balance, too, between the right of the individual on his land and the right of the community. Nowhere except in cities, where the community has lost its life and character, is its right on the land wholly absent."

Concretely and practically, these village communities exist, as civic entities, mainly for the purpose of regulating the possession of the land upon which the members of the community depend for their existence. In the Indonesian village, the land is still recognized as the ultimate natural resource which provides every individual — even when a city-dweller — with the means of existence and livelihood. To insure that this natural resource — this **commonwealth** of everybody's — shall neither be preempted by a few nor held for speculation by absentee owners, and to prevent disastrous quarrels about the boundaries of each parcel of land, the community itself is organized as a body politic. The community functions through what is for all practical purposes a super town-meeting. In our own town-meetings, this sovereign power of the local community is no longer exercised; land is no longer considered nature's gift to man to enable him to survive, to furnish him employment, to provide him with security, and to develop his character. Custom and law treat it as an object of speculation; the fortunate "original" possessors of land and their heirs are given the privilege of profiting at the expense of those who are without land; the present generation of land-owners is given a pre-emptive right to the natural resources essential to the life of every generation. All the surviving American town-meeting has left of the full sovereignty exercised by the first New England communities and by the remaining primitive

agricultural communities of the world, is local police, taxing, and spending power. That is something, but little in comparison with what it has lost.

'Territorial relations are just as primal as social relations.'

Land Apportionment

Land tenure varies in the Indonesian communities which have not yet lost this key to the solution of the social problem. In some villages, the land is re-divided each year at the annual town-meeting into a sufficient number of lots to furnish every member of the community an equal opportunity to obtain a livelihood. In case of abandonment, instead of the absentee owner being permitted to extract a profit from its rent or resale, the sovereign right of the community to its commonwealth is asserted and the land is assigned to a landless family.

In most villages, the meeting at which land problems are settled is the most important event of the year. In Java, this meeting is poetically called the **kumpulan udar gelung** — the meeting for the straightening out of tangled hair. On the morning of the meeting, offerings are placed upon the village sacred place. The women of the village, much as in our own New England townships, finish the cooking they have been doing for days in preparation for a feast. In the village hall, mats are spread out and the village headmen and officials gather. The village officials come in and are seated at one side, facing the rest. The elders and religious leaders sit in front of the others. A small offering of fruit and cakes is placed in the center. Incense perfumes the hall, and a prayer is said, beseeching Allah, all the spirits which animate the land, the mountains and the rivers, the harvest and the spirits of the

founders, to bless the community and its works. After routine reports, the great question of the succession and distribution of land which is not being used begins.

We may learn from these simply organized communities essential principles which we have ignored in developing the urban civilization of which we are so proud. The question which has to be asked is what sort of organization and what sort of institutions are essential to the normalization of our own communities in terms of our own cultural development. This is the challenge to the leaders of the cooperative movement, and the educators of the community, who between them have the opportunity for not only re-establishing the community's right to land apportionment, but implementing it immediately without waiting until the whole of a state or nation has been converted to the principles of Henry George.

'Rely upon personal action as much as possible.'

Nothing has more often led to war than conflicts over boundary lines. Nothing is more arbitrary than the areas of the population units, from townships to nations, which people have been taught to accept as natural and desirable. Yet nothing would do more to eliminate the wastes, injustices, and conflicts which flow from mis-education upon this matter than the substitution of the idea that **the size of a community should reflect a principle rooted in the normal needs of the population**, for the idea of accepting existing arbitrary areas and boundary lines which political considerations and historical accidents have fastened upon each one of them. In spite of the fact that there is such a norm, we ignore it and continue to teach people that not reason but history and politics should be determinants of the composition of communities and states.

RESOURCES ABOUT COMMUNITIES

available from:

School of Living
P.O. Box 3233
York, Pa. 17402 USA



Directory of Intentional Communities, School of Living, POBox 3233, York, Pa. 17402. \$2.00

Communities: Journal of Cooperative Living. Twin oaks, Louisa, Virginia. \$1.25 a copy.

Community. A quarterly journal published at 343 S. Dearborn, Chicago 60604. \$1.00 a copy.

The Future of Community and The Community of the Future by Arthur Morgan, Community Services, Yellow Springs, Ohio.

Communitas by Paul and Percival Goodman. Vintage, 1947. \$1.95.

End of Cities — Rise of Communities by E.A. Gutkind, Freedom Press, London, 1953.

Community and Power by Robert Nisbet, Galaxy Press, 1964.

Children of the Kibbutz by Melford Sprio, Shocken Books, 1965.

Walden Two by B.F. Skinner, MacMillan, 1948.

Experiments in Community by Norman J. Whitney, Pendle Hill, Wallingford, Pa.

Small Towns by Granville Hicks. Macmillan 1946.

Communalism: From Its Origins To The 20th Century by Kenneth Rexford. Seabury Press, N.Y. 1974.

Getting Back Together by Robert Houriet, Coward McCann, 1971.

Neighborhood Power: The New Localism by David Morris and Karl Hess, Beacon Press, 1975.



With the use and misuse of "individualism" in the 19th and 20th Centuries, the New Age pushes noticeably toward "community". What actually are New-Agers seeking? What IS community? Of what does it consist? What place for "privacy"? Are there any standards or guidelines which indicate some areas of life as "communal", others private? Who is experimenting with all these inquiries? What are their successes and failures?

These and other questions will be explored and experiences shared at a workshop at Deep Run Farm School of Living Center June 15-17. Representatives of at least three types of communities have been invited as resource persons, including The Farm and Twin Oaks. Others in community, or seeking community, are invited to share. Bring bedding; meals and shelter and tuition will be \$30 for the weekend.

• **Clearness: Processes for Supporting Individuals and Groups in Decision Making** by Peter Woodrow, MNS, Philadelphia.

• **Commitment and Community** by Rosabeth Kanter. Beacon Press, Boston.

• **Families of Eden: Communes and the New Anarchism** by Judson Jerome. Seabury Press, N.Y.

• **Moving Toward A New Society** by Susanne Gowan, George Lakey, William Moyer and Richard Taylor. New Society Press, Philadelphia.

• **Resource Manual For A Living Revolution** by Virginia Coover, Ellen Deacon, Charles Esser and Christopher Moore. New Society Press, Philadelphia.

• **Taking Charge: Achieving Personal And Political Change Through Simple Living** by the Simple Living Collective, American Friends Service Committee, San Francisco. Bantam Books, N.Y.

• **Another Way To Live: Experiencing Intentional Community** by James S. Best. Pendle Hill, Wallingford, Pa., 1978. \$1.10.

• **Friendly Shared Powers: Creative Teamwork For Community** by Clear Marks.

• **Strange Cults and Utopias of 19th Century America** by John Humphrey Noyes. Dover, 1957. \$4.50.

• **Getting Back Together** by Robert Houriet. Coward, McCann & Geoghegan, N.Y. 1971.

• **Cooperative Communities — How To Start Them, And Why** by Swami Kriyananda. Ananda Publications, Nevada City, California 1963.

• **The Small Community** by Arthur E. Morgan. Community Service, Inc. 1942.

• **Village Swaraj**, by Mohandas Gandhi. Narayan, 1962.

• **Education And Living** by Ralph Borsodi, pp. 554-675. School of Living, 1948.

• **Small Town Renaissance** by Richard Post, Harper, 1950.

• **Democracy In America** by Alexis deToqueville. Knopf, (1835), 1944.

• **Arvin and Dinuba** by Walter R. Goldschmidt. USDA, Washington, D.C. 1944.

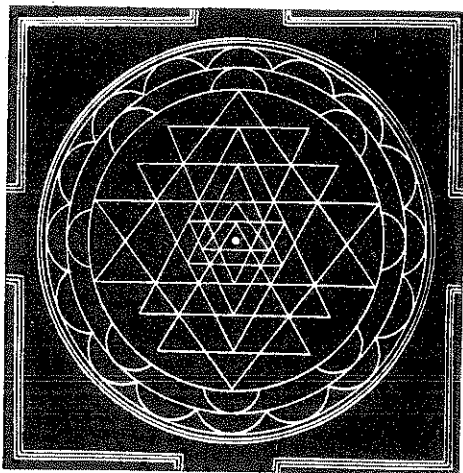
• **Landscape for Humans** by Peter van Dresser. Ballantine, 1972.

• **Sick Cities** by Mitchell Gordon. Penguin, 1965.

• **The Joyful Community: An Account of the Bruderhof** by Benjamin David Zablocki. Penguin Books, Baltimore. 1971. \$1.95.

The Community of the Future and the Future of Community

by
Arthur E.
Morgan



[This excerpt is by the late Arthur E. Morgan, a former president of Antioch College, and a founder of Community Service, Inc., which continues today as a vital moving force behind the development of community. The excerpt is from "The Community of the Future and The Future of Community, written in 1957, and available from Community Service, Inc., Yellow Springs, Ohio.)

Since the establishment of Community Service, Inc., we have contended that the face-to-face community is a fundamental and necessary unit of society; that, along with the family, it has been and continues to be the chief medium for transmitting the basic cultural inheritance, and because the part which it has played and probably must continue to play in our common life has been much overlooked, we have persistently drawn attention to its importance.

We have expressed the conviction that the small face-to-face community has not only had an interesting and useful past, but also that, just as the habit of breathing air will continue to be necessary for our physical life, no matter what social or economic changes may occur, so the relationships of the small community will continue to be necessary for the survival of the basic cultural qualities of humanity.

Yet, we have a deep foreboding that perhaps the recognition of the value of community has come too late. Perhaps the currents of life that are running against it are so strong that the pattern of community will be entirely washed away, leaving human society to exist, if at all, on another plane. Community cannot exist as a shell without functions. Within large nations, there is a constant tendency to absorb local and community functions by national governments. In education, we see the same tendency to eliminate the functions of the small community — it is characteristic of bureaucracy that it is hungry for power.

The media changes our society in ways unprecedented in all human existence. Until recently, no matter

how the community was infringed on by authority and despotism, much of children's life was at home or in the immediate neighborhood, and seldom did an alien voice enter that domain. Today, radio and television, with little regard for the culture of family or community, are often more intimate and familiar than the voices of parents. This revolution is more fundamental than those wrought by most emperors and armies.

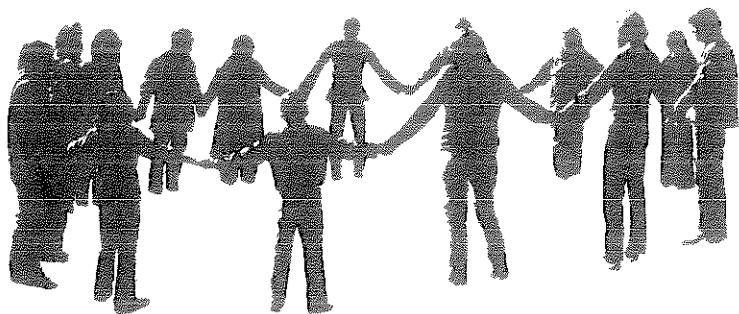
The urban pattern is spreading, so that many small towns are no longer controlled by community attitudes, but are little cities, with urban, rather than small community values.

To ignore such conditions and to "hope for the best" would be wishful thinking.

Community has not been a tender plant, subject to every wind that blows. It often has withstood extremely adverse circumstances — war, tyranny, famine, flood, pestilence and other vicissitudes have beaten against it, impoverishing, diluting, adulterating, exploiting, enslaving, expelling and disrupting it; yet in many cases it has survived and in some degree has continued to preserve and to transmit the fundamental essence of the cultural inheritance.

Men did not create community, but community created men. Most characteristically human or "humane" qualities are products of small community life, even if now they have come to be inborn. Man is very definitely a small-community animal. A normal small community is not just a collection of persons living closely together and having some activities in common. It is a living, vital, social organism, with a life and character of its own.

The essence of human society is the emotional quality which goes by such names as social responsibility, mutual confidence, and affection. This quality originated chiefly in small community relationships, and has had most of its encouragement and development there. In the absence of some kind of community, it fades, and to the extent that it does fade, society deteriorates or disintegrates. This spiritual quali-



Corporate Death

[In 1972, Walter Goldschmidt, now a professor at UCLA, testified in a Senate hearing on land monopoly in California. This is an excerpt of his statement.]

In 1944, we selected two towns which, as nearly as was possible, were alike in basic economic factors except that they differed in farm size. The two towns varied remarkably — variances in support of the principle that independent family farms create a healthier rural community. The small farm community had more institutions for democratic decision-making and a much broader participation by its citizenry. The small farms supported about 20% more people and at a measurably higher level of living. The small farm community had better facilities: more schools, parks, public services.

In the quarter-century since the publication of that study, corporate farming has spread to other parts of the country. This development has, like so many other events of the period,

been assumed to be natural, inevitable, and progressive, and little attention has been paid to the costs that have been incurred.

Industrialized farming creates an urban pattern of social organization. Urban social orders, unlike rural ones, are characterized by social heterogeneity, social class, depersonalized social relationships which are dominated by pecuniary considerations rather than sentimental ties, and increased differentials of power leading to alienation and apathy in the mass population.

If the production of agricultural goods is to become increasingly large-scale and corporation dominated, rural communities as we have known them will cease to exist. Instead, the landscape will be dotted by what can be called company towns, made up of workers and overseers. Lacking any orientation to community and other sense of social belonging, the farmworker will find his interests increasingly identified with his union. In fact, the ab-

sentee and corporate owners will favor the unions because they will find, as industrialists readily do, that this makes for easier management.

American society was built on the assumption that the population would consist largely of independent entrepreneurs, artisans, self-employed professionals and above all, independent farmers. Industrialization has effectively eroded this concept for urban populations.

Is this an inevitable development? Is it possible there is no stemming the tide? There is no real evidence that this is the case. Government policies with respect to tax laws, agricultural subsidies and farm labor have been potent forces affecting the growth of large-scale and corporate farming. This growth cannot, therefore, be said to be nature; it is the result of force-feeding. If the growth of corporate farming can be forced, so too can the time-honored traditions of American life.

ty, which we may properly call "community", is essential to the human adventure.

The city commonly fails to keep alive and strong those elemental traits of mutual confidence and good will, without which, society cannot exist. There is a decrease of all-round trusted friends and neighbors who share the total process of living, and a resulting loss of emotional ties of affection and regard, and of a sense of social responsibility. Out of this lack comes a tendency to breakdown of ethical standards as they are concerned with human relations. As traditional standards tend to dissolve, there is a lack of community participation in creating new and better standards. Social disintegration is characteristic of city life, and but for the fact that most city dwellers are but one or two generations removed from the small community, this disintegration would be more marked. This does not imply there are no urban influences which favor the survival of the spirit of community. — but they are inadequate for the burden put on them.

The ancient village was the place where the people did most of the whole of their living — personal, social, economic, religious, educational, aesthetic — in intimate relations and in full view of each other. Yet one had only to step to the edge of the village to be in the forest and to be alone. Our present intense desire to have partitions between us is due in part to the lack of the quality of community and in part to a feeling that we have no other escape from human contact.

The primitive community was democratic. That democracy did not die a natural death from old age. Since free community was an obstacle to power and despotism, it was suppressed by every possible means, until even interest in democracy was considered to be treason.

It is part of our theological heritage to think of the "survival of the fittest" as the "survival of the best". In human affairs, power may survive at the expense of that which

would make life worth living. What survives is not necessarily excellence, but power to survive, and sometimes in case of human affairs, that statement can be shortened to: what survives is power. The chief unfinished business of humanity is the control, discipline, and taming of power so that the "survival of the fittest" will be in fact the "survival of excellence".

A remarkable instance of the survival of the spirit of democracy and of community, with the qualities of human dignity, is that of the American Indian. The fact that the spirit and structure of numerous Indian communities survived the drive to extinguish them — "the great American Inquisition" — testifies to the vitality of the community spirit.

It may be that for a long time to come, the face-to-face community will be on the defensive, holding one mountain fortress or one forgotten valley after another, until the day comes when its full value and significance will be generally recognized. For perhaps a long time, those who pioneer for community will be minorities, but it is minorities with sound direction and purpose which make history.

There is another approach to community survival and increase. Community is made up of many elements. While the aim is to achieve them all in good proportion, yet opportunities most often come not to fulfill an entire pattern, but to perfect some of its elements.

One of the greatest vitalizers of community is education. Government is best when it is mostly in the community. Community utilities offer opportunities for common participation. The more the range of activities covers common life, the more real will be the life of the community.

In [the history of the U.S.] probably the greater number of towns and villages were created in the process of settlement by miscellaneous persons who individually chose to live there. Since there was no [white] community for the first of them to come to, all that came into existence grew out of the spirit of community which the individuals brought with them. Yet as compared with indigenous communities it was often weak. There was little more thought about the significance for community than there was about the necessity for breathing air, and little realization that the sense of community could die. Families and individuals moved from community to community, and from farm to city, unconsciously assuming that the spirit of community was part of human nature, and would be present wherever they went. As the breakdown in community became manifest in increased delinquency, corruption, crime, mental ill-health, and other abnormalities, there was much speculation as to the causes, but only in recent decades has the decay of community been recognized as a major contributing factor.

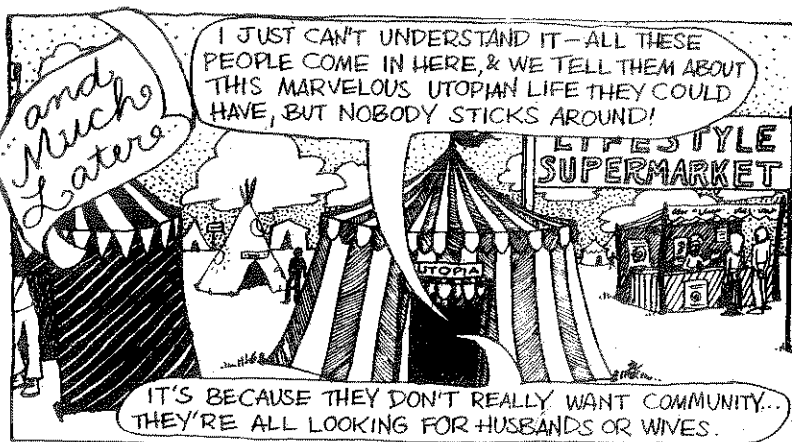


The development and stabilizing of a high type of community calls for enough isolation to allow for the survival and definition of the characteristics to which it aspires, and at the same time enough interrelation with outside life and thought to keep the way open to new ideas and to awareness of the larger whole of which the community is a part.

In the community of the future, it will not be possible for each family to have the private ownership of liberal space, with woods and fields and streams; but for a community as a whole to have such a setting is not an unreasonable hope.

Intentional Communities

[We can live] within the communities we have, doing what we can to keep their better elements alive and strong, and gradually removing or improving what falls short of a good pattern. [Or we can create] **new communities or other societies** by new and better patterns.

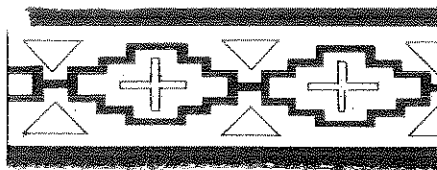


It has been popular to smile at "utopian" communities as freakish and futile efforts of erratic cults. Their place in history refutes that opinion. The great Greek world, extending from the Black Sea to Gibraltar, in no small degree was populated by deliberately-designed colonies [for example].

The endeavors of groups of people to conceive and to establish new and better ways of life have been among the great creative forces of history. It has been customary to smile at these efforts because of the large percentage of failures. We think of American business as being on the whole successful — yet it used to be stated that of all American business ventures, only one in twenty avoided failure. A considerable proportion of failure is natural to efforts for progress.

The community, at first glance, seems to be so elementary that there is little to it. A great handicap to all endeavors at building new patterns of community life is ignorance and even arrogance with regard to the nature of human society. Just as government agencies, industrialists, and promoters commonly are heavy-handed in their efforts to build new community in housing projects or industrial towns, so are most of the venture-some radicals who have joined pioneering community undertakings. Often they mistake revolt for creativity. Only rarely in America have intentional communities been moved by the aim of regaining for the community a whole, unwarped view of life.

But it is not primarily the lack of balance or completeness of design which is most fatal to intentional communities, but the dogmatic and blinding assumption which many deviants from prevailing society have that they know the one true way and are traveling in it. Each group, each community, having some desirable part of a pattern which others lack, tends to be closed and isolated from the other values it needs. So great is our insecurity and our fear of losing hold of the little corner of truth we have grasped, and so great is the social pressure upon us from the



[This is a brief excerpt from Henrik F. Infield's "The American Intentional Communities", published by Glen Gardner Community Press, 1957, for the Group Farming Research Institute of Poughkeepsie, N.Y.]

The intentional communities, the latest in a long line of similar attempts that have seen their day in America, represent an interesting variant of communitarian development. The people who found and populate them do so because of needs that apparently even they themselves do not consider to be compelling. Indicative of their attitude is the name by which they want to be known. Of all the possible and available designations, such as "full community", "integral" or "comprehensive", they have decided upon one that is least specific. The term "intentional" as applied to community sounds vague and empty, as if the people who decided on it were deliberately attempting to evade any definitive commitment.

They are prompted [to join a communitarian project] on the one hand by revulsion against the iniquities of the existing system

and, on the other, by their quest for an ethically committed society. Their decision to live in community results from a kind of reasoning in which messianic impulses, reinforced by social criticism, lead to conclusions that are logical enough. However, logical conclusion is not the same as action. A further effort of will is needed, a conscious act of faith, an act implementing the intention.

It is this more abstract motivation that distinguishes our intentional from other modern cooperative communities. The "intention" that brought the Zionest Pioneers to Palestine was not that of forming cooperative communities, but rather that of building the Jewish Homeland. It was quite perforce that they developed the Kvutza [kibbutz] because group farming alone could offer a chance for survival. In the underdeveloped countries, cooperative farming may mean the difference between sufficient food and undernourishment or outright starvation. In comparison, the intentional communities may appear to be light-hearted, though strenuous adventures launched by people fol-

lowing a more or less harmless whim.

Though it may seem as if the intentional communities were a "luxury", they are, in fact, more than that. In a country of anxious conformity, they are the "luxury" of a few who allow themselves the extravagance of paying heed to the bidding of their own conscience. These valiant dissidents know well that they could "take it easy" by taking things as they find them. However, personal integrity and the possibility of a society based on mutual aid and ethical commitment mean to them more than mere material comfort. Community, if it succeeds, will offer them both, they feel. Like all communitarians, they also hope that their example will be emulated by others to come and that, if this happens, their luxury of today may yet become the necessity of tomorrow.

It is hoped that intentional communities [can clarify their own goals and arrive] at a new orientation that should enable them to relate themselves more directly to some of the pressing problems of contemporary society. The need for such re-orientation, it is felt, is no less urgent.

world about us toward conformity and mediocrity, that we have lacked the poise and confidence to build a society of societies in which the

strength and accomplishments of each supplement and complement those of others that are different.

It is not through putting all together

in the melting pot that this isolation can best be overcome, but through association and interrelations among different culture groups and communities. Such interrelations between communities and cultures will lay the basis for social order within nations, and for international relations. That mutual understanding cannot be achieved chiefly through top-level actions by governments. It will be surest and most lasting when it grows out of the actions of individuals and communities that have come to recognize, respect, and value each other's qualities.

Present-Day Cultural Communities

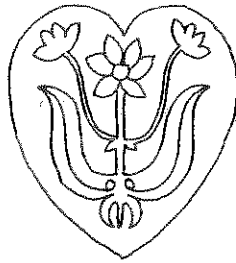
Recently there has been renewed interest in intentional communities. Some of them, such as the Jewish kibbutzim in Israel and the Christian orthodox Bruderhof, are extremely communal. Others, such as the French "Communities of Work" are economically communal with some cultural community; still others show a wide range of community relationship, in some cases reduced to cooperative ownership of individual homes.

It may be said in general that for intentional communities to play significant parts as pathfinders for better forms and spirit of social organizations, they should be based on more inclusive and thorough-going study of all the elements which enter into satisfactory community life. The future lies in broad, well-informed and well-balanced outlook, combined with strong drive of purpose and great commitment. Perhaps the world waits for just that union of qualities, and whoever helps to provide a setting where that general type of personality may have comradeship with its kind, and a social climate where children can grow up under the influence of such a way of life, may be performing a significant service, even though the size of the operation may be very small.

A good community seeks not only balance and good proportion within itself, but it will seek to be an effective and valuable element within a larger society. It will seek to keep its own unique character, and to make its own unique

contribution. In a group of adjacent communities, the several units may each perform some service which helps the whole to meet varied needs.

[This commentary is excerpted from the pamphlet, "A Place Called Community" by Parker J. Palmer, dean of studies at Pendle Hill, a Quaker community, and published by Pendle Hill, Wallingford, Pa., to whom we are grateful.]



Most of us fear community because we think it will call us away from ourselves. We pit individuality and community against one another, as if a choice had to be made, and increasingly, we choose the former.

But what a curious conception of self we have! The larger and richer our community, the larger and richer is the content of the self. There is no individuality without community; thus the surprising finding that an affluent suburb with all its options but without community, may nurture individuality less than a provincial village with few choices but a rich community life.

We have lost a true sense of self in our time because we have lost community. But lost things can be found. Community can be rebuilt as more men and

women find within themselves the need and the willingness to risk community.

Community is a place where therapy and politics meet, for here the health of the individual and the health of the group may be seen for the reciprocal realities that they are. The link is clear in the problem of loneliness. We are lonely because a mass society keeps us from engaging one another on matters of common destiny. And loneliness makes us prey to a thousand varieties of political manipulation. Our loneliness renders us not only pathetic, but politically dangerous. Mass society is characterized not simply by size, but by the fact that individuals in it do not have organic relations with one another. In mass society the person stands alone against the state, without a network of communal associations to protect personal meaning, to enlarge personal power, or to teach the habits of democracy.

The loneliness of mass men and women is a measure of their political impotence, and given that impotence — that inability to act together — the step from mass society to totalitarianism is short indeed. In a democracy, as community begins to wither, the conditions are ripe for totalitarianism to take root.

The community of the future will give its chief attention, not to the important persons who were born or lived there in the past, but to

We sadly mistake the task of politics if we focus all our efforts on petitioning or pressuring the institutions of government toward certain ends. The functioning of democratic institutions depends on the existence of a community, a community to which government is accountable, a community which gives people the power to make claims on those who govern. More than that, community is the context in which people come to understand their interrelatedness. So community is a precondition of a democratic politics, and the building of community is an essential pre-political task.

Affluence (or the desire to maintain the image of it) draws us into life-styles designed to protect us from sight and sound of one another. Goods and services which we might share, or even provide for one another, become individual consumer items, thus weakening the fabric of community. We are more anxious to protect our role as consumers than to develop our roles of citizens, more desirous of being able to buy our autonomy than letting our interdependence show. In truth, of course, we are interdependent, despite our expensive efforts to construct a facade of autonomy.

those who might be born there in the future. It will honor them, not by stone monuments, but by providing an environment in which their full possibilities may be

realized. The chief measure of a community will not be that it has fine public buildings and a strong economic base, or that its churches are full. All these may be present,

yet unless they are infused with reverence for quality, those other characteristics may only weld more tightly the chains of mediocrity.

Just as many a home of generations past kept a room that might seldom be used, but which was always kept ready for the honored guest, so will the community of the future be sensitive and ready for the exceptional guest that may come to it by birth, or by the arrival of new families to live in the community. And when that course is taken, it may turn out that a much greater proportion of the children of the community than were expected will be found taking advantage of opportunities. Greatness is partly inborn, but partly it rises in response to expectation and belief in its coming.

Is there any possibility that the small community will again become a dominant or a major part of characteristic American life? We believe that if a clear picture of the possibilities and values of the small community is given expression, not only in words but in actual cases, the trend to that way of living will grow steadily and rapidly. The small community of the future will be neither a replica of the village of the past, nor a surrender to the city. It will be a new creation, uniting the values of both. Any small community of the future which begins to realize its possibilities will be troubled not by lack of population, but by the fact that too many people will want to come there to live. The best solution of that difficulty is to have many such. The problem of the community is not to win acceptance, but to deserve acceptance.

Opportunities for furthering community come to every person. The texture of community is made up of many threads of living. As many individuals make their own parts consistent with the character of a good community, a social climate will emerge which in the long run is what constitutes community. No matter how adverse one's own situation may be, he will have opportunity in some form to help to create the community of the future.

Community Myths

There is first the myth that community is a creature comfort which can be added to a life full of other luxuries. For the affluent, community has become another consumer item. You can buy it in weekend chunks at human potential centers.

But in truth, community is another one of those strange things which eludes us if we aim directly at it. Instead, community comes as a byproduct of commitment and struggle. Of all the myths of community, this one will be the hardest to overcome. For the world teaches us to go after what we want — directly, aggressively, single-mindedly. But community, approached that way, stays constantly beyond our reach. We cannot have it just because we want it — precisely because the foundation of community itself goes beyond selfishness into life for others.

Another myth tells us that community equals utopia, that in easy access to one another, supportive relationships will result. But community always means the collision of egos. It is less like utopia than like a crucible or a refiner's fire.

Those who come into community with only their dream of community will soon leave, hurt, resentful. But those who can survive the failure of their dream and the abrasion of their egos will find that the reality of community is richer and more supportive than fantasy can ever be.

Life Together

As we consider the forms of community life, we run into the cultural arrogance of the recent communal movement and its assumption that the small, intentional community, withdrawn from the larger society, is the only worthy form of the common life. Clearly the emergence of such communes is important to us. They do provide models. But they are out of reach for many people. We need to help each other build community where we are. We need to foster the diverse forms of community which are needed if an urban, technological society is to recover its human roots.

If it seems idealistic to suppose that many people will place community of any sort ahead of financial gain, consider that the prospect of shrinking world resources may force us to do just that. Many of

us, and our children, will no longer be able to ride up the economic escalator. Unable to move around, we may learn to pay attention to what is around us. And a levelling economy will compel us to share more fully than we do now — a sharing which means some form of extended family.

At the height of the recent "fuel shortage", people quickly learned to share automobile transportation with their neighbors. But that crisis passed, and the sharing passed with it. As such crises multiply, there will probably be an interim period in which old habits of competition and acquisitiveness will assert themselves with renewed vigor as people struggle to ward off the dawning knowledge that things will never be the same. It will be some time before the world-wide pressure to share becomes so great as to make community the only sensible option.

So those who cultivate the instincts of community in themselves and labor to build its external forms, are engaged in a task whose success is critical. Community means more than the comfort of souls. It means, and has always meant, the survival of species.

**People do not live together simply to be together.
They live together to do something together.**

— Oretaga y Gasset

Education and Living: The Function of the Human Community by Ralph Borsodi

THE FUNCTIONS OF THE COMMUNITY

As we have seen, there are at least thirteen major problems of living with which the teachers and leaders of mankind must deal if men and women are to be persuaded to live like normal human beings. And every one of these problems has to be, and is now dealt with both 1) **gregationally** — through group action, and 2) **personally** — through direct individual and family action. Gregational action in some fields may be slight, and in others very large; the desirability of dealing gregationally with some of them very great and with others most undesirable; the form in which gregation is organized and the institutions through which the whole community and community groups act may vary, but to some extent and in some form every human being has to join with his fellows in dealing with common problems if he behaves like a human being. Hedonists, Egoists, Anarchists, and Individualists tend to ignore this fact; Altruists, Progressives and Socialists of all sorts tend to magnify and glorify it beyond all reason. The evidence, as I have tried to show, indicates that while both methods of action are essential and action in certain fields necessarily gregational, the norm is to rely upon personal action as much as possible and to resort to group action only when personal action cannot fulfill some function which is essential to civilized

existence.

The evidence indicates that no community is complete or normal unless it fulfills seven definite gregational functions: 1) the **police** (or defensive and martial) function; 2) the **inspirational** function, which is usually thought of as religious, cultural, educational, and philosophical; 3) the **economic** function; 4) the **social** function; 5) the **recreational and recuperational** function; 6) the **public health** function, and 7) the **affiliational** function.

'The impropriety of using police power for educating children is so obvious that it is only by hiding the truth from ourselves by every possible euphemism that we can tolerate such a perversion.'

I propose to try to substitute precision for the prevailing vagueness in the definition of the functions of communities and population units of various kinds. Glittering generalities like "promote the general welfare" mean any-

thing, everything, and, in the final analysis, nothing. It [is] possible to establish norms concerning 1) functions which are properly social, and those which are properly private; 2) functions which are properly compulsory and those which are properly voluntary in nature, and 3) functions which are properly local and those which can only be fulfilled by regional and world institutions.



Our public school system furnishes an interesting illustration of the violation of this norm. We compel people — by law and with sheriffs, policemen and truant officers — to pay taxes to support them; we compel them to send their children to them; we compel the young to attend them, and we accept and approve this because, having been mis-educated about the true functions of government, we create a government institution to educate the future citizens of the nation without making any inquiry as to whether there may not be some more appropriate voluntary way of dealing with the problem. The impropriety of utilizing the police power for the purpose of educating children is so obvious that it is only by hiding the truth from ourselves by every possible euphemism that we can tolerate such a perversion.

Social vs. Private Functions

As between public action on one hand and private action on the other, **no function should be socially or governmentally implemented if it can be fulfilled equally well by private action.**

If the determining majority of the individuals and families in a community consists of abnormal and mis-educated persons without sufficient initiative to do what they should, social institutions should not be organized to take over what should be done privately unless right-education and re-education individual by individual and family by family is impossible. We need schools, for instance, not to fulfill the character-building function of the home but only to teach those subjects which cannot be taught as well in the homes as they can in classes and school-rooms. If we disregard this norm, we may build schools until they tower above every other institution in the community, and we will still not be able to create a properly-educated population.

Voluntary vs. Compulsory

As between gregational action which is voluntary and that which is compulsory, the norm is: **No gregational function should be implemented by compulsion — by recourse to government — if any voluntary institution can be established by which it might be fulfilled.**

Local vs. Regional and World Functions

Finally as between gregational functions which call for implementation by the local community and those which call for assignment to larger population units, the evidence indicates conclusively that the norm must be something like this: **No function is properly assigned to a larger population unit if it can possibly be fulfilled by a smaller one.** Here again the school may be used to illustrate the point involved. Every step in the centralization of education leads to the standardization of values, methods, and curriculum. Yet differences

from community to community and region to region are so great that standardization on one pattern ought to be recognized as a manifest absurdity. Nevertheless, to the degree in which we have centralized schools, we have imposed by fiat standards appropriate for urban and industrial conditions upon all schools, even those in rural districts. The error grows out of the fact that the ideal of Community, and of local and regional variation and autonomy, is abandoned and replaced by that of nationalism, national authority, and national uniformity.

'To whatever extent the community surrenders its autonomy, it loses its liberty and independence.'

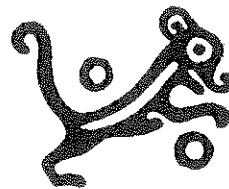
The validity of these norms becomes apparent if the nature of the seven species of functions which classification of group activities reveals is carefully considered.

The Economic Function

No matter how completely a people may recognize the rights of private property and no matter how great their devotion to free enterprise, that does not lessen by a particle the fact that there are economic functions which must not be left to individual action but dealt with by the community as a whole. Among these economic functions which must be dealt with gregationally, first and foremost is that of providing a decent system of land tenure, a system which will provide every family, every enterprise, and every community a share in the earth (the basic **commonwealth** of all mankind), on terms which make possible their prosperity, security, and liberty. No system of land tenure properly fulfills this function unless it provides mutually fair means for 1) the apportionment of lots and parcels of land to the individual members of commun-

ities, for 2) the division of the globe, area by area, among the communities, states and nations of the whole world, and for 3) access and use of the air, the seas, and the mineral resources of the earth by all the peoples of the world. Until people everywhere are taught, community by community, how to adopt a system of land tenure which makes pre-emption and monopolization of land and territory impossible, universal peace will remain an iridescent dream and war between nation and nation and between rich and poor continue.

Second to this fundamental economic function is gregational organization to facilitate trade — in providing 1) a decent money system, 2) a decent price and marketing system, 3) a decent labor or wage system, 4) a decent property system, and 5) an adequate highway and harbor system. We have been taught to believe that all these call not only for standardization, but for centralization and nationalization. But to whatever extent the local community surrenders its autonomy over them, it loses its liberty and independence. The community which abolishes its own public markets, which relinquishes control over the issuance and retirement of money, the extension



of credit, and the savings it accumulates in banks and in insurance, tends to become a sort of colonial dependency from which tribute flows to distant cities and is extracted from those to whom it rightfully belongs by the absentee managers of activities which should be locally controlled from beginning to end. Standardization of many of these activities on a national and even a world level is not only quite desirable, but entirely practicable, but centralization is

unnecessary in order to achieve standardization.

Finally, there is the function of providing social services and public utilities which are of necessity gregational — police protection, fire protection, water, gas and electric service, telephone and telegraphic services, postal service, railway and street-car service, etc.

It should be noted that in this discussion of economic functions calling for community action, no function calling for the creation of "jobs" by government action has been included. There is no valid evidence that it is the function of the community as a whole to furnish every single individual — young and old, male and female, bachelor and mother, employment by other human beings. If the community fulfills its proper economic functions; if it provides normal access to land and grants no special privileges or monopolies to a favored class, the people will be provided with the opportunity for self-employment in businesses or on homesteads of their own.

The Social Function

The essence of the function which I think of as social is **furnishing to individuals the opportunity to enjoy the satisfactions which human beings obtain from sheer association with one another.** A community which does not provide a sufficient

'Inspiration, vision, courage, stimulation — this still remains the most important service which community life renders mankind.'

cy of distinctively social institutions is a community from which people either migrate permanently, or from which they commute to other towns and even distant cities which do contain them, and which prospers out of the business of providing socially-starved "visitors" com-

mercialized forms of sociability. Communities which ignore their social function tend to decay; their populations become progressively smaller and less and less able to fulfill their other functions in part because they are constantly losing their best-educated, most artistic, most sport and fun-loving, most enterprising and ambitious members, and in part because the smallness of their populations makes them unable to support group activities of any kind.

Recreation and Recuperation

Certain forms of recreation and recuperation can only be enjoyed if the members of the community provide themselves with them by group action.

The Police Function

If persons are to be protected against injury and property against misappropriation in any form, provision of some sort by the community as a whole must be made for the fulfillment of what I think of as the **police function.** The maintenance of



peace and the prevention of war call for group, not individual action. Mankind's experience shows that, no matter how law-abiding and peaceful the people in a community



[Thanks to Joseph R. Blasi, for these excerpts from his book, *The Communal Future: The Kibbutz and the Utopian Dilemma* [Norwood Editions, Norwood, Pa.]

Once society loses its community character, the individual personality is alienated in mass society devoid of fellowship.

Schooling becomes oriented (not to community living, but to) the preparation of individuals who can function in this mass society. In good part, school requires intensive competitive training, socialization, in preparation for living in corporate hierarchical non-personal settings, and the acquisition of

skills necessary to fulfill roles in a complex technological society. The training ground of the school can never strongly encourage children to challenge the moral imperatives of the over-arching technological society. This notwithstanding, parents still emphasize the importance of values such as neighborliness, cooperation, participation and democracy, ethical discrimination, closeless to nature, and control over technology. But these are abstract ideas of another era in a foreign structure. We are finding it harder and harder to pass on any kind of values to children because a more person-centered humanistic education is too expensive and the school is divorced from the community, and agreed-upon values are hard to come by.

This is the modern scene — human fellowship without community. Economic justice

without economic equality. Mental health without simplicity of life. Control over our world without knowing where the levers are. Education without locally generated and agreed-upon values.

The fact that this mode of social organization represents our best hope for the future is certainly a leap of faith. Have we not lost the capacity to think about how the 'good life' is created? Indeed, we do not know how to analyze the quality of our lives.

We are wont in our infinite chauvinism to make fun of other so-called Utopias. Is the funny dress of the Hutterite cooperative communities of the Midwest any more bizarre than our current belief that the small, local, visible community of friends and acquaintances is no longer a garment of a fitting social life for humans? Is the inefficient direct democracy of many

may be, they must make some provision for dealing with occasional anti-social or criminal behavior on the part of some of their members, as well as provision for the contingency of aggression, invasion, and conquest by other tribes and nations.

That policing is a function to be performed by local communities is still an accepted doctrine. But that all policing, including that kind which involves the use of military forces and establishments, is primarily a responsibility of the local community and not of national governments may seem a somewhat novel doctrine. Yet the evidence is overwhelming that the

only way in which abuse by governments of the coercion essential to the fulfillment of the police function can be minimized is by delegating it to the government of the local community. Only if the local community jealously defends its **general** and **primary** authority is it safe for **limited** and **specific** powers to be federally delegated to governments of larger territorial and political units.

The Inspirational Function

The evidence furnished by man's earliest history seems to indicate that the purpose for which man first gathered in cities and communities was worship. The first community

was neither a fort nor a market — it was a temple. **Homo sapiens** evidently formed communities firstly for what I think of as **inspiration** — to supply himself with **vision**; with **courage** in dealing with the trying and often startling events with which he was from time to time

'The normal community is a unity: center and outlying regions are not separated.'

communitarian societies (and the use of consensus by others) any more inefficient than the huge national bureaucracies that now decide almost every aspect of our lives? Is the sacrifice, in some cooperative communities, of innovative machinery and new technology in order to safeguard satisfying jobs more alien than the assembly line at Ford Motor Company?

Yes, Utopia is a scary phenomena. But the fact is that modern society is itself a frightening Utopia. It involves mystically-weird belief systems. It shuns a normal way of life. It claims perfection without any knowledge of what people really want. It prescribes inappropriate methods to reach the 'good life' that do not work. It leads people on by promising happiness and joy when complexity and slavery are the true consequences.

The unfortunate event of our time is that

demonstrated creativity in making our society what it could be is a vanishing skill. The debate about the 'quality of life' is increasingly an argument about the status quo, not about alternatives.

We abundantly verify paltry facts to argue about the causes of our predicament. We complain about the rigors of modern life with its crime, violence, and anonymity and wonder what we can do since we work hard and love our mates and cannot possibly recognize our own responsibility in the morass of dilemmas. We discuss which government program and what federal expenditures are necessary to reconstruct society. We worry about 'interior spiritual growth' and plan our conversions hoping that holiness will make us forget and will 'trickle down' to the rest of the world thereby solving all problems. Those

high priests, the sociologists among us, con-

tinue to assure us that modern society is 'evolving' or 'developing' and that if neighborhood and community fall apart, new forms and structures of social life will emerge to take up their functions.

In America, society is what accidentally develops next, receives the approval of the citizens, and comes to be identified by sociologists as the thing worth studying and by educators as the thing worth teaching. This is not exciting dialogue about social reconstruction.

We need to examine models of responsible societies that place real social alternatives within our reach. We need to recover the moral strength upon which to base our relearning and education in social organization.



confronted, and with **stimulus** for the actions which he had to perform daily and seasonally. I think the evidence today indicates that this still remains the most important service which community life renders mankind.

A community which furnishes its members no inspiration is a community crippled in its most essential function. Inspiration, however, is not a mere matter of institution and organization. In the final analysis, all that institutions and organizations can do is to furnish their members occasions for meeting together. If these meetings are to really inspire those who attend them, the community must include



in its membership inspiring musicians, dancers, dramatists, writers and artists, teachers and scientists, orators and preachers, poets and seers. No community is complete if it does not include men and women who can put spirit into what would otherwise be spiritless — and uninspiring — institutions.

To the extent to which the community tries to fulfill these functions with institutions which are compulsory and not voluntary, participation in them is formal, routine, and uninspiring. In addition, compul-

sory adhesion, compulsory support, and compulsory attendance violates the rights and liberties of those individuals who have other ideas or tastes than those which the community thus attempts to impose and enforce upon everybody. To be truly normal, the community must not only have an adequate variety of inspirational institutions, but must explicitly avoid reliance upon coercion to supply them.

The Public Health Function

It is true that the problem of maintaining health is primarily a problem in personal habits and patterns of living. The function falls mainly, so to speak, within the jurisdiction of the individual and the family. But certain aspects of the problem cannot be dealt with by private action. Mostly these have to do, not so much with maintaining health, as with sickness — with the treatment of both mental and physical disease and the protection of the public against diseases against which individuals can do little. The term **public health** is therefore a misnomer; the community function is really that of protecting the public against disease and individuals against mistreatment when diseased. It is, therefore, a community function to deal with epidemics and infectious diseases, to make certain that water

supply and sewage disposal systems are hygienic; to isolate and confine persons dangerous to themselves and to the health and safety of the public; to regulate the use of dangerous drugs and poisons and methods of medical treatment which involve danger to life and health; to provide the community with various treatments of disease, and of course to make certain the community has hospitals for the treatment of those who cannot be properly taken care of in their own homes. Finally, certain social problems not ordinarily thought of in connection with health — eugenic sterilization, euthanasia, even the charity and relief which prevents hunger — really involve the community and call for community action.

The Affiliational Function

Human beings, by very nature of the fact that they are gregarious and not solitary animals, are not intended to live in isolated communities; they cannot live like normal human beings in a world of insular, azygous communities each organized in a posture of hostility toward every other community. On the contrary, the weight of evidence with regard to man's nature and the nature of the physical world in which he finds himself indicates that normal living, individually and

in groups, requires affiliation with the rest of mankind. The history of mankind is one long demonstration of the validity of this norm. Every organized group in the community, and of course the community itself, finds that affiliation with similar congregations renders it not only easier to fulfill the purposes for which the group exists, but makes it easier for each individual in the group to live like a normal human being. The community and the community's institutions are abnormal if they do not fulfill what I think of as their affiliational function. Historically, affiliation has usually been effected compulsorily by national or imperial conquest; affiliation has been, so to speak, imposed upon the local community **from the top down**; only occasionally has it been effected federally and voluntarily **from the bottom up** without surrendering local autonomy and destroying community sovereignty. The evidence is clear and conclusive: unless the community itself is taught to take the initiative in fulfilling its affiliational function, it will sooner or later have affiliation imposed upon it willy nilly.



Help Spread The Word!



Green Revolution's only source of support is the contributions of its readers. If you have not helped recently, your help with printing and postage costs would be appreciated now.

Stepping Stones

A Tree Planting Campaign in the Pacific Northwest Intermountain region, and a placement program for persons wanting to learn rural-living skills is being organized. Contact: Friends of the Trees Society, POBox 567, Moyie Springs, Idaho 83845.

A No-Nuke Educational Packet by WIN Magazine is now available for \$4, useful as an organizing tool for activists who are reaching out to people who have, until Three Mile Island, been unaware of or against the anti-nuclear movement. Contact: WIN, 503 Atlantic Ave., Brooklyn, N.Y. 11217.

The Draft may be coming back, and information, petitions, how to organize draft reform groups is available for use. Contact: CCCO, 2016 Walnut St., Philadelphia, Pa. 19103.

Women sought for six rural communes across North America building joyful alternatives to the nuclear family in a safe, caring, environment based on cooperation, equality, and non-violence. Contact: Federation of Egalitarian Communities, Twin Oaks, Louisa, Virginia 23093.

The Farallones Institute's Rural Center is again offering residential and weekend workshops on solar energy, organic gardening, land management, right livelihood, and many other subjects with top-notch resource people. Contact: The Rural Center, 15290 Coleman Valley Road, Occidental, California 95465; (707) 874-3060.

Yoga-as-a-Way-of-Life Teacher Training Course will be offered at the Ananda Meditation Retreat. For information on June 2-July 8 or May-October course, contact: Teacher Training Course, 900 Alleghany Star Route, Nevada City, California 95959; (916) 265-5877.

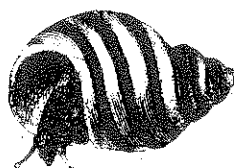
The Free-For-All Services Co-op, the only large-scale labor pool which does not operate on barter but upon sharing, now has 300 members in ten states. Contact: Richard O. Johnson, 1623 Granville Ste. 11, Los Angeles, California 90025.

A United Nations World Assembly on the Elderly has been voted for 1982. For information, contact: Cameron Hall, Gray Panther Network, 3635 Chestnut St., Philadelphia, Pa. 19104; (215) EV2-6644.

A Celebration of Gay Males will be held at Running Water Farm June 15-17. Contact Michael Clover, 618 Redgate #2, Norfolk, Va. 23507; (804) 622-8070.

A Year Of The Child organizer's packet for human needs issues, youth concerns, is available for \$3 postpaid from Mobilization for Survival, 3601 Locust Walk, Philadelphia, Pa. 19104; (215) 386-4875.

Stripmining of Indian lands is the subject of a suit by National Indian Youth Council, which is seeking support. Contact: Gerald Wilkin-son, NIYC, 201 Hermosa NE, Albuquerque, N.M. 87108; (505) 266-7966.

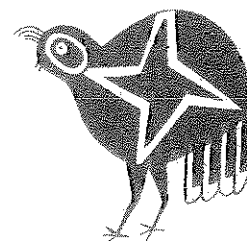


Koinonia, a place for healing and growth, is sponsoring a variety of classes, workshops and residential programs to help individuals recognize their own capacity for "high level wellness". Contact: Koinonia, 1400 Greenspring Valley Rd., Stevenson, Md. 21153 or phone (301) 486-6262.

A Native American Packet has been prepared by Fellowship of Reconciliation, containing background readings and action ideas. Contact: FOR, 523 North Broadway, Nyack, N.Y. 10960; (914) 358-4601.

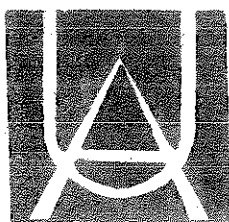
Consciousness Growth Programs offered by Ken Keyes Jr.'s Cornucopia Center are scheduled for a nationwide series of weekend encounters. Contact: Cornucopia Institute, St. Mary, Kentucky 40063 or call (502) 692-6006.

Fourth National Conference on Rural America will be held June 24-28 at the Shoreham-Americana Hotel in Washington, D.C., an assembly on the move hand-carrying grievances to federal officials. Contact: Rural America, 1346 Connecticut Ave., N.W., Washington, D.C. 20036; (202) 659-2800.



Resources for neighborhood-based community organizations are sought, including contact persons and information on examples of grantsmanship and fund-raising projects or centers that offer training, consultation, library, or other development services for a group designing such a service for Cincinnati's neighborhood organizations. Contact: Ken Corey, CHART, Inc., 1287 Ida St., Cincinnati, Ohio 45202 (513) 475-3988.

Intentional Communes Festival will be held in September in Scotland with groups from all over the world pooling experiences. Contact: Communes Festival, Laurieston Hall, Castle Douglas, Kirkeudbrightshire, Scotland.



Urban Alternatives NEWSLETTER

The Urban Alternatives Group

P.O. Box 303 Worthington, Ohio 43085

(614) 885-8964, 888-4858

A Year of UrbAlt Activities

It's a year since our magazine ceased publication and UrbAlt turned its full attention to its other activities. We've done a number of workshops and conferences locally, and Grant and Adele have laid the groundwork for conducting workshops in several of the western states, as they report in their description of the trip they took last winter. This summer, when the Kaswan family moves out west, we'll expand on this base and hope to join with UrbAlt members to build an effective network there.

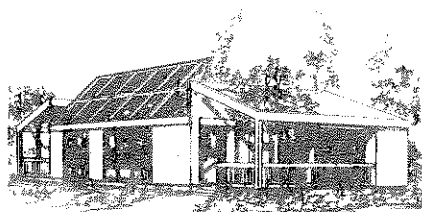
Short educational programs like workshops and conferences are of limited value unless they are followed up by some implementation, usually in the form of continuing relationships among the participants as they support one another in following through on what they talked about. One of our affiliated membership groups, the "Singles Network", resulted from the coming together of individuals who participated in Adele's "Single Again" workshop. With some assistance from Adele and Grant, they are making progress in becoming a mutual support network.

In other cases, groups ask us to assist them in organizing, planning, goal-setting, and practical action programs. The Committee to Defend Birth Alternatives is a new member group with whom we worked in this way. Some out-of-town groups have also asked for assistance, and we look forward to an expansion of the member group network, especially as UrbAlt core staff are active in different parts of the country.

If you are part of a struggling group or know of others who are, put us in touch with one another and explore if group membership in UrbAlt may be mutually helpful.

We'd very much like to evolve more effective ways of making the UrbAlt individual membership network more effective. We'd like to relate members' resources with one another, adding our own skills whenever needed. Our members are a fantastic reservoir of talent and all of them have indicated a willingness to share resources with other members. If you need information about virtually any field of knowledge, skill, or whatever, there is likely to be someone among the membership who can assist. If you are traveling and want to make visit or make contacts with people who have compatible perspectives and lifestyles, again, we can probably refer you to members who'd be glad to help. So far few members have contacted us to use the network. We hope that more of you will do so in the future, because assisting one another is at the core of what we're all about.

Also, remember that you're more than welcome to write notes for our Newsletter in *Green Revolution*. We are delighted to see Rarihokwats, former editor of *Akwesasne Notes*, as the new editor of *Green Revolution*. We expect that improved organization will make it easier to produce the magazine, and with it, our Newsletter.



Solar Power Satellite Study

The solar power satellite (SPS) concept envisions a series of gigantic solar collectors launched piecemeal into orbit and assembled in space by workers based in space capsules. These collectors would concentrate solar energy and beam it down to giant receiving stations on earth from which it would be distributed as electricity.

The Citizens' Energy Project of Washington, D.C., announces that it recently received a grant from the Department of Energy to solicit input on SPS technology from citizen groups, solar advocates, and members of the general public. This is part of a three-year DOE study designed to assess the environmental/societal impact of this technology and to provide a basis for later recommendations to the U.S. Congress on whether to proceed with SPS.

In order to include the general public in these studies, DOE has requested that CEP develop summaries of twenty of the completed environmental/societal impact assessment studies and make them available to interested citizen groups and solar advocates. The CEP will convey public reaction to these summaries to the DOE, and will also inform each respondent of the comments of all the other respondents. A final summary of public reactions to the SPS technology and the environmental/societal impact study summaries will become part of the total SPS study that is eventually submitted to Congress in late 1980.

To obtain the available summaries and participate in this project, contact Citizens' Energy Project, 1413 K St., NW, 8th floor, Washington, D.C. 20005.

New EARS Catalog Out

The EARS have moved. They have left Denver for a small town where they can apply some of the information listed in the catalog to building their own passive solar-heated building. Using local materials and local labor, they expect to accomplish the task at considerably less-than-"normal" construction costs. We look forward to hearing about their progress.

EARS is, of course, the Environmental Action Reprint Service, a mail-order bookstore for solar and alternative energy information, and the most complete source for this kind of information anywhere. Books and periodicals are listed, described, and often illustrated, demonstrating that much of the material contains plans and other drawings directly useful to the reader. Solar energy occupies half the catalog and includes everything from the work of architects and engineers to instructions for the do-it-yourselfer. Wind power, methane and wood are also represented, and there are sections on Energy & Energy Policy, Appropriate Technology, Cooperative Self-Reliance, Food Policy, Gardening, Visions of the Future, and to complete the framework, there is a section on Utilities.

Conspicuous by its absence is any mention of hydroelectric power. We commonly associate it with mammoth dams and giant transmission grids, but it needn't be that way at all. For the wetter parts of this country and the world, small hydroelectric installations may be a viable alternative. The water wheel used to be a simple and ecologically-benign gadget, and could be so again. In Ohio, where this is being written, there are innumerable small, or not-so-small reservoirs, built long ago for flood control, which could easily be used if only someone undertook to cope with the political and social changes this requires. It is a subject that deserves attention.

EARS Catalog #10 is available for \$1 at Box 545, La Veta, Colorado 81055.

Going West: UrbAlt's Road Show

UrbAlt's first major "road show" venture ran through California and other western states during January and February. Adele Chafetz and Grant Hilliker offered a half-dozen

workshops by mail and followed up in person with continuing education people at about 30 colleges and universities. Response was very good for scheduling up to three months of workshops next January-March and making shorter trips at other times.

The best part was actually meeting people face-to-face. Even the educators who had no time for us by mail turned out to be open, friendly, and interested in interviews. As a result, some courses such as "For Single-Again Adults" were enthusiastically received and will be offered in several large centers next winter. By staying with friends more than in motels, the team got acquainted with others and with the "feel" of a number of places in ways that would not otherwise have been possible.

Another highlight of the trip was interest in networking and other social issues going beyond isolated learning experiences. In one small community divided by "old" and "new" factions, for example, we have proposed a series of events for next year, including a decision seminar aimed at bringing people together around a specific issue in ways that can aid consensus processes.

One of the less-successful aspects of this trip was our inability to meet as many alternative people as we wanted. It was great to see a few like Art Liebrez in Los Angeles and Dennis Hyde in San Francisco, but in the future, this part needs more careful planning and reservations of time.

Grassroots 'People's Energy Plan' On Its Way

The Institute for Ecological Policies, a public affairs advocacy group based in Fairfax, Virginia, has launched a major initiative aimed at developing "People's Energy Plans" at the county level throughout the U.S. The plans, focussing on local renewable resources as alternatives to nuclear power, will then be assembled into a national plan.

IEP director Jim Benson stated, "The U.S. Department of Energy holds back solar power while pushing nuclear power. It took Congress two years of squabbling to pass the National Energy Plan which raises prices and further enriches the giant energy companies. People want to be heard about their desire for clean, safe, affordable energy. We are

going to send President Carter and the Congress a message: The People's Energy Plan".

According to Benson, the Institute has prepared a non-technical guide with simple instructions on how to perform the county energy studies. Each county study will estimate 1) current energy use, 2) the potential for energy conservation, and 3) the potential for renewable resources such as solar and wind power. Soft energy alternatives for agriculture, business, home, industry and transportation will be explored.

Once the thousands of county reports are complete, delegates from each of the local working groups will meet in a widely-publicized national convention. There the delegates will put together 50 state soft-path energy plans. These plans will be combined into the National People's Energy Plan for presentation to Congress, the President, and local officials.

"We cannot wait for the government to come up with this kind of plan," Benson said. "If we want it, we have to do it ourselves. We must work together to have an effect on the 1980 elections. Completion of the People's Energy Plan by that time can make an important difference, locally and nationally."

The Institute, with the help of numerous other groups, is also drafting legislation designed to encourage local organizing around ecologically-sound policies, to encourage renewable energy utilization, and to shift national priorities away from capital intensive strategies (nuclear power and defense).

The Institute for Ecological Policies is at 9208 Christopher St., Fairfax, Virginia 22031; (703) 273-9469.

Energy Numbers: The Way It Is

Even California's 55% tax credits for solar equipment are not enough to offset the subsidies to non-renewable energy sources, according to testimony by Dr. Duane Chapman before the Joint Economic Committee. He found that with no subsidies to any source, cost per year of home heating in Southern California was \$725 with active solar, \$775 with Alaskan gas, and \$1,325 with nuclear power. Under the current pricing structure, these costs are, for solar \$500; for Alaskan gas \$350, and for nuclear power, \$750. (From People & Energy. ISSN 0163-6952.)

Aquarian Research Foundation

5620 Morton St., Phila., Pa.
19144
(215) 849-1259 or 849-3237

Newsletter

APRIL 5, 1979 #98
LOVE, NOT RADIATION

"OH, SAY, CAN YOU SEE; BY LOVE, NOT WAR?"
Dear friends,

A bar was a strange place for several of us to meet to talk about an anti-nuclear demonstration, but at least it wasn't bugged. While we were planning, the TV was on and I heard the familiar melody of "The Star-spangled Banner". It suddenly came to me that someone ought to write a new set of verses for that melody: a 'new age' version of our national anthem which would speak of love and harmony instead of war.

I realize that would be a very controversial thing for many people, but some who have a deep spiritual concern felt that it was just the thing for our time. So, let us be open to what the spirit will bring, and we will try to find the new verses. If they come to you, send them in to us for publication.

So many things have happened since our last newsletter that I hardly know how to tell you about it. We made visits to the Renaissance Community in Mass., the Sufi community near Albany, and a natural healing medical community in West Virginia. We took newspaper people to two of these and hope that there will be an article about the visits in local papers soon.

The group in W.Va. is known as "The Rocks" and we had a great visit, but found the community presently in a transition stage so that whatever we write now will no longer be so by the time you read it. Nevertheless there are two doctors who have turned away from AMA medicine to a practice of natural healing and are hoping to establish a therapeutic community for the simultaneous healing of body and soul. We asked the doctor what he gives the patients: "Mostly hugs" was the reply. We'll try to learn more about the progress of that group and then give you more details.

We have reported on the Renaissance Community in Turners Falls on several occasions and they are going forward with construction of an alternative village. The main source of income at present is the outfitting of luxurious busses for travelling Rock groups, and members of the community usually act as drivers. We wondered why they are into such luxury, and they explained that rock stars have a large influence on the young of the nation; Renaissance members as drivers also have an influence on the spiritual outlook of the Rock groups and thereby on millions of young folks. That seemed a good answer.

THE SUFI: ABODE OF THE MESSAGE

This was my first visit to the Sufi community near New Lebanon, N.Y. since the year it started and 4 yrs. has made such a difference! To join that group, each one has to make an investment of \$500 (refundable for the 1st 3 months). The result seems to be a large community (about 100) of very together people. There is a mixture of private and communal ownership; some work in the community full time, but most are on outside jobs; some even run their own businesses. Nevertheless a real spirit of love and harmony generally prevails. Another large community of Sufi is also begun in Boston.

The Abode (and Renaissance) are relating to the Findhorn network. (518) 794-8090 calls the Abode. (413) 863-9711 is the phone number for Renaissance.



The Rocks' kitchen. L to R: Art, Dr. Johnson, Judy holding a baby, Rosemary & Denny.

WOMEN: Join us in building joyful alternatives to the nuclear family. Six rural communes across North America offer opportunities to learn and practice skills. Develop whole relationships in a safe, caring environment based on cooperation, equality, and non-violence. Federation of Egalitarian Communities, Twin Oaks, Louisa, Va. 23093.

ENERGY RIP-OFF: A BLESSING IN DISGUISE?

Many people are aware that the rapidly rising price of energy is due to a shortage of honesty rather than any lack of fuel. There is evidence that the oil companies are not the victims of OPEC; they are OPEC! The old system is full of collusion. The National Enquirer ran a major article (Mar. 27 issue) detailing the evidence for the above statements. They did not make any suggestion of what we can do about it.

We know that wind and solar energy can replace other fuels for electricity production, but few are aware that alcohol is a better motor fuel than gasoline. It does not pollute or dry cylinder walls, so engines last longer.

ALCOHOL: PRODUCING THE ALTERNATIVE

It is time for us to start taking energy production out of the hands of big business and the higher prices on gas may make that possible. We've been looking into alcohol production and have learned that wood alcohol produced from waste paper and any burnable trash may be the answer. We'd like to ask any of our readers who can to tell us what it would cost to convert trash & paper in this way, and what the resulting fuel would cost. A new carburetor designed for alcohol would be able to convert

most engines to this fuel, but present carburetors might be changed over by knowledgeable people. Please send us any data you can on production methods and costs.

BIRTH CONTROL BY HYPNOSIS: SAFE & EFFECTIVE !

Preliminary reports from Italy indicate that hypnotic birth control is possible for most women and we have now received printed information about this which is being translated at this time. We hope soon to be able to provide the public with a new natural birth control package which will also contain the latest information on birth control by hypnosis without neglecting other safe and natural methods we have been working with.

THREE MILE ISLAND: A "PSYCHIC" DISASTER

Psychic research has come a great step forward with Lawrence Kennedy (Geometrics, 2996 Springwood Dr., Gen. Del., Al Tahoe Sta., S. Lake Tahoe, Ca. 95702) starting to teach medical doctors to bend metal with their minds. Mental metal bending may not be useful, but it indicates that our minds do affect material objects. The film, CHINA SYNDROME, which opened all over the country in mid-March, caused thousands of viewers to visualize a pump failure leading to an accident in an atomic plant.

In August of 1978, Harrisburg Magazine, just a few miles from Three Mile Island, published a fictional story about just such an accident occurring in precisely the Three Mile Island plant. In the story, I'm told, the plant started to operate on March 28, though the accident occurred in December. In fact, the accident occurred on Mar. 28. Could it be that the psychic energy of so many people visualizing such an accident in a California power plant that does not exist, was focussed by this article on Three Mile Island and caused the failure of the systems and people at that time & place ? I hope to receive a copy of the original article soon.

JUDY ROSENBLUM vs. NUCLEAR ESTABLISHMENT

Judy has decided to put her efforts into the campaign to end nuclear power and weapons and for this reason she has attended all eight days of the Punnett Vs. Carter injunction hearings which she has described below. She has now been asked to write about these matters for Mothering Magazine and she may also write on the subject for other journals in the future.

HOPE PUNNETT vs. JIMMIE CARTER

The frenzied publicity regarding the accident near Harrisburg this week overshadowed the class action suit of Hope Punnett vs. Jimmie Carter, which took place in federal court, Philadelphia, March 20 - 30. This reporter was there with on-the-spot coverage each day.

The issues involved in the case are strikingly related to those arising out of the nuclear plant crisis. Both events dramatize the public's ignorance of the dangers of atomic radiation, as well as their susceptibility to manipulation by self-serving authorities who have little respect for the intelligence of the average citizen. Both situations demonstrated the impetuosity of a government that rushes into life-threatening experiments, using the public as human guinea pigs.

The plaintiffs in Punnett Vs. Carter sought a preliminary injunction, in which the federal government would be required to issue a warning to all servicemen involved in the atomic bomb testing during the 1950's, stating



Dr. Hope Punnett and Dr. Ernest Sternglass at courthouse.

that they have been exposed to radiation and might therefore want to seek genetic counseling to determine the advisability of having children.

Six lay witnesses, former servicemen who had taken part in from 2 to 18 bomb tests in Nevada, testified about the deplorable conditions in which they were forced to work. They described how they stayed in open trenches during the blasts, which were about the magnitude of the Hiroshima bomb. Only about 2 miles from the test site, the men, ignorant of the amount of radiation they were receiving, walked out of the trenches into the open minutes after a shot.

They told the court that they ate and slept outdoors with no protective clothing, only wearing film badges to measure the radiation dosages. The witnesses testified that the soldiers suffered from nausea, vomiting, nosebleeds, diarrhea, and other ills, soon after the blasts occurred. One witness stated that the men in his unit were frequently dissuaded from going on sick call by the sergeant, who never gave the men a reason for their symptoms and who, upon receiving complaints about nosebleeds, "told them not to worry" about it. An ex-soldier testified that he had overheard that he was in a ten rad zone, but was never told of the total amount of exposure, nor of the health risks involved. The witness, James O'Connor, said that he has been disabled for the past seven years with a collagen disease called dermatomyositis.

Howard Hinkie, a 44 year old Philadelphian, claimed that he witnessed 17 or 18 blasts during 3 years service and turned in about 100 film badges. He said that after turning in the last badge, he was ordered not to go out in the field any more, as he'd had "enough or too much exposure" (he couldn't remember which). He claimed he was never informed of the radiation dosage received, and never allowed to keep any records or diaries.

Hinkie has had 4 children, the two oldest, now about 20, were born normal; the third child, Timothy, was born missing an esophagus and died 21 months later. Hinkie's wife also had three miscarriages.

Their last child, Paul, was born with Rubinstein-Taybi syndrome. Paul, now 8, attended the hearing each day. He is mentally retarded and looks like a four year-old, has a speech defect, and is missing joints in his fingers and toes.

The Hinkies consulted Dr. Hope Pannet, a genetic counselor, after Paul was born. She advised them to have no more children.

EXPERT WITNESSES SPEAK OF DANGERS

Following the ex-soldiers' testimonies, several scientists were called upon to present evidence of the amount of radiation received by soldiers, the dangers of such levels, and the need for warning the public of possible health hazards.

Dr. Rosalie Bertell, a nun who is a cancer researcher and statistician in Buffalo, N.Y., is an ardent opponent of nuclear power. Despite her beliefs, she said, the Nuclear Regulatory Commission (of the U.S. Gov't.) has invited her to be a consultant in their Division of Standards.

The defense attorneys for the U.S. Government pointed to Rosalie's lack of objectivity regarding the nuclear issue, by citing various articles she had written. One of them, entitled "Some Ethical Problems Involved in Nuclear Radiation", charges authorities in the nuclear field with "conscious planning to sacrifice human lives".

Along with other witnesses, Sr. Bertell declared that there is no safe dose level of radiation at all. She cited her article, "X-ray Exposure and Premature Aging", in which she claims that each rad of exposure produces the equivalent of approximately one year of aging. She has proposed a national effort to reduce exposure to radiation by 50%.

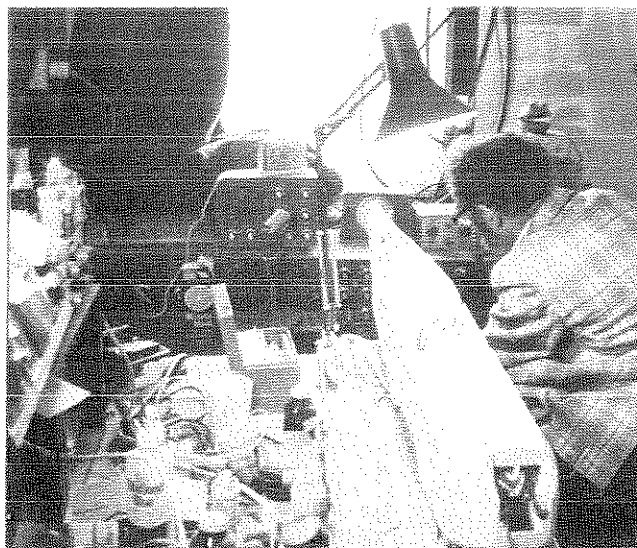
The government's attorneys (who outnumbered the plaintiffs' attorneys by 6 to 2) ordered Sr. Bertell to perform laborious calculations on the witness stand in order to demonstrate the actual number of persons who would develop damages from a given amount of radiation to a population. She ridiculed the attorneys' insistence on mathematical extrapolation, saying that the "human element" is more important. She said that radiation exposure involves more than 200 different radionuclides delivered over a period of 50 years, ingested and inhaled, which are retained for different lengths of time in the body. After what seemed an interminable amount of time spent on her writing calculations for the court, Dr. Bertell's mathematical evidence was stricken from the record.

Dr. Victor Sidel, an M.D. who is an expert in social policy issues related to radiation and its effects, took the stand next. Among other matters, he spoke of the soldiers' descriptions of nausea, nosebleeds, diarrhea, etc. after the blasts, as classic symptoms of radiation poisoning. He said that the earliest signs of sickness occur at doses of 100-200 rads. He also read a jolting statement from a staff memorandum at the Desert Rock, Nev. test site, in which it was stated that "It was agreed that it might be necessary to withhold troops from crawling on the ground on fresh fission products due to unknown radiation levels".

When asked by government attorneys whether warnings issued to ex-servicemen about radiation dangers might lead to anxiety, unnecessary abortions, sterilizations, etc., Dr. Sidel declared that, "The weighing and balancing of that issue is 20 years too late" and that we should move with appropriate speed (to issue warnings).

STERNGLASS SPEAKS OUT

Dr. Ernest Sternglass, the author of Low-Level Radiation, a book cited by Dr. Sidel as "a classic in its



High powered amateur radio station at the Abode run by John Hanley, former pilot. Long object is part of radio controlled model aircraft.

field", was next on the witness stand with some shocking testimony. Sternglass is director of Radiological Physics at the University of Pittsburgh. He spent 4 days being grilled by government attorneys, during which time he quoted from many references to back up his radical claims which make him unpopular with the scientific establishment.

He stated, for instance, that the toxicity of plutonium (a radioactive element produced by A-bombs and atomic power plants) has been underestimated by as much as one million times. Very tiny amounts of plutonium are already concentrated in human gonads as a result of fallout from atomic bomb testing, with potentially disastrous effects on future generations.

Sternglass was also concerned about long-term effects of radioactive particles of various elements breathed in by soldiers at test sites. Such effects were unknown or underestimated in the 1950's. He gave the opinion that small amounts of protracted doses are considerably more hazardous than a flash exposure to radiation. Sternglass also mentioned several sources citing the inaccuracy of film badges worn by soldiers to measure radiation levels. He said that to deprive the men of knowledge (of dosages and dangers) is to deprive them of their basic human rights.

ANOTHER WATERGATE

One of Sternglass' most dramatic announcements was the claim that the federal government had falsified documents, now declassified, in which the fallout pattern of a blast in 1955 was shown to be blowing directly in the soldiers' path, and later, in books, shown in the opposite direction. Sternglass told reporters, "It's a Watergate all over again". He claimed that the government changed the wind direction so that men affected (by increased radiation doses) would be unable to make monetary claims for health damages. He said the public was not told the truth about the way clouds of radiation had drifted towards Las Vegas and Southern California from various bomb tests. Sternglass revealed statistics that showed a peak in infant mortality rates in those areas in the late 50's and a decrease thereafter.

The last witness to testify for the plaintiffs was Dr. Hope Punnett, director of the Genetics Laboratory at St. Christopher's Hospital in Philadelphia. Dr. Punnett said she had performed a diagnosis on little Paul Hinkie and found his defect similar to descriptions of problems of Japanese children after the Hiroshima and Nagasaki bombs.

She described in detail the relationship between irradiation and genetic mutation and cited a study showing increased risk of leukemia in children in Utah resulting from nuclear fallout. Another study indicated increased risk of Downs' syndrome in a region of India which has a high amount of background radiation.

Dr. Punnett said that the procedure for genetic diagnosis of a fetus, called amniocentesis, is very safe and that test results are negative in 90% of cases. Even with knowledge of major problems, she claimed, a fair proportion of mothers choose to continue their pregnancies.

The doctor was concerned that most people don't know the amount of radiation received in x-rays. She mentioned a World Health Organization report which stated that each person should know his or her own radiation exposure in terms of evaluating future problems, risks, etc.

CASE DISMISSED

Throughout the testimonies, government attorneys persistently attacked the credentials of all the expert witnesses, made insinuations calculated to make them sound ridiculous, tried to have much of the evidence thrown out, and finally asked to have the whole case dismissed.

Judge J. William Ditter, obviously tired from listening to eight days of drawn-out testimony, dismissed the motion for an injunction for a variety of reasons. He claimed that the witnesses had an emotional and ideological involvement with the case, calling them "crusaders in search of a forum". He said the plaintiffs didn't show any basis for risk of genetic defects, nor did they show why anyone would be irreparably injured by failure to receive information about such risks. He agreed with government attorneys that if warnings were given to witnesses of bomb blasts, the anxiety (of the public) would be immeasurable; that there would be a risk of unnecessary abortions, families would be broken up, people would suffer emotional rejection, etc.

Judge Ditter declared, "The public interest doesn't favor the dissemination of a warning in view of the heavy political and social considerations involved."

Herbert Newberg, attorney for the plaintiffs in the class action suit (along with Robert Gary) later said that the plaintiffs expect to appeal the decision immediately, feeling the court had overlooked basic testimony that there is no safe threshold for radiation exposure. He said that regardless how much radiation servicemen received during A-bomb tests, they all bear an increased risk of having genetically defective children and deserve a warning of this risk in order to exercise their right to make constitutionally protected decisions for family planning.

THE PHILADELPHIA WATER CRISIS

(Note: The following article was written by a friend of Native American descent who worked for the Philadelphia Water Department. He asked that it be published without his American name because he feared loss of his



Student/journalist, Mitch Plotnick stands with Sufi ladies outside of "Heart & Wings Volkswagon" repair garage operated by members of Abode of the Message community in Pittsfield, Mass.

job. However, Geri Morin was killed in an auto accident on Feb. 16 of this year.

Geri was very much involved with the life of native peoples and he sought to teach from their wisdom so that all Americans could live a healthier life on this continent and for that reason he spent much of his time doing scientific research in the area of providing pure water from sewage in a most natural manner using plants and fish as part of the process. We hope that others will carry on Geri's research. - the editors, A.R.F. N.L.)

I've lived in our great Southwestern desert where anything that you can get to flow is considered drinking water. But it took a visit to a place called Philadelphia in the state of Pennsylvania to find out how bad "drinking water" can really taste.

The organic poisons and pathogens are usually kept in check by adding a little chlorine gas in such minute amounts that one can hardly taste it. But in Philadelphia, water is so badly contaminated that such large amounts of it have to be added, that ammonia has also to be put in to kill the strong chlorine taste.

But anyone who has had high school chemistry knows that when you expose organic waste to chlorine (especially in contact with ammonia), chloroforms and bromoforms are created. These are trihalomethanes, known carcinogens, so now we have bad taste and cancer, too. No wonder we have what is called, "Cancer Valley".

In Europe ozone is used instead of chlorine because it does not produce cancer.

The problem is that this isn't an isolated instance; the same thing is starting to happen all over the country.

This is the result of the same 'linear thought' (logic without intuition-ed.) that is forcing nuclear power plants down our throats, the same linear thought that is stopping the city of Philadelphia from dumping its highly contaminated sewage sludge into the sea, only to give it to farmers so that we can now eat it (the poisons) directly. Continuing with these linear technical fixes will bring intelligent (I sometimes wonder) life to a

screeching halt on this planet.

There is no doubt in my mind, but that our EPA is mismanaging its mandate. So where shall we turn? What can be done?

I heard of the Wawenock tribe which seems to be the EPA of the American Indians. They now have a very small encampment on the Bécancour River in Canada. I spoke to Plasway Nep-tun there about what could be done with our water problem. "Sewage is sometimes called gray water because of its color. The grayness comes from the bacteria in it. Clinically speaking this is an infusion.

"When the bacteria have converted the organic waste in this infusion to a fertilizer form, they stop multiplying and are eaten up by infusoria, which are mostly protozoa. Then these protozoa are in turn eaten by fish. The fertilizer which is left in the water is taken up by water plants and algae so that the gray water is now clear and healthy again.

"In the meantime it has produced fish and plants for human consumption. That is how nature does it, and that is how you would do it if you had the will to do it right. Of course, you could not continue to do this in large centralized sewage treatment and water filtration plants as you now do since you cannot stop industry from dumping its poisons into them. You will have to develop small neighborhood or family size biological water filtration and recycling systems which can be secured from industrial dumping. Industry can well afford to recycle its own waste. Polaroid in Cambridge, Ma. does it already - no problem."

Just then an Indian by the name of Susop stuck his head into the wigwam and said in French, "Say, Plasway, its time to empty the fish traps. Chief Oba is already there waiting for you". As we walked to the river, Plasway said: Oh!, I forgot to tell you that you can make the best fuel in the world with sewage sludge by simply putting it in an airtight container at body temperature. The gas that comes out is chemically the same as natural gas, CH₄, or methane. Together with solar and wind power the palefaces have a recipe for a high standard of living without dependence on nuclear or fossil fuels." As I ran down the river bank I asked him if anybody was doing this sort of thing in Philadelphia. His surprising answer was, "yes, but I can't tell you where they are - because after all, you have to find something on your own. On your way back West contact the Iroquois and the Hopi, they are also part of our American Indian EPA!" -G.M.

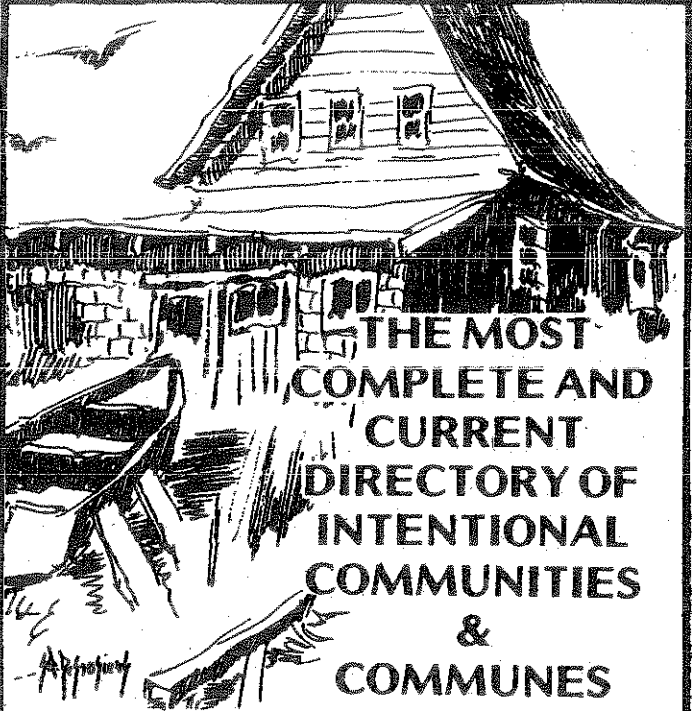
(Geri then added the note, "Art: do not credit me with this article. It will mean my job if you do. Use, "Obelois Toma." Some of Geri's research project in natural water treatment systems has been on display at the Ananda Marga House in Philadelphia as well as at the Franklin Institute here.)

DAWNS A NEW AGE

CHINA SYNDROME combines with Three Mile Island and the safe power movement of decentralists to bring a whole new consciousness to many. Solving our problems one at a time may be less effective than working toward a whole new age for everyone. That is our hope.

Peace & love,

Art + Judy
Art & Judy Rosenblum



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PO Box 3233, York, PA 17402**

Omega Institute's Summer Program of intensive study sessions and weekend seminars on medical and healing arts, science and spirit, music, art, dance, drama with an impressive list of teachers, has been announced. For information, contact: Omega Institute for Holistic Studies, Abode of the Mesage, Box 396, New Lebanon, New York 12125.

"Non-violent Responses to Today's Dilemmas" is the theme of a New England American Friends Service Committee summer Avon Institute from July 28-Aug. 4 at Geneva Point Center, Lake Winnepesaukee, New Hampshire, with Frances Moore Alppe, David McReynolds. Contact: AFSC, 2161 Massachusetts Ave., Cambridge, Massachusetts 02140; (617) 661-6130.

WORKSHOPS



SCHOOL OF LIVING SEMINAR SCHEDULE 1979

May 11, 12, 13 — **Nutrition, Herbs, and Edible Weeds.** Foraging in the Deep Run Farm meadows for mullein, chickweed, lamb's quarters, malva, etc., and eating them steamed slightly, or raw in salads. Essentials of Nutrition. Library available. Experienced edible-weed hunters to guide the harvest. \$30 for tuition, food, shelter. (Site: Deep Run Farm, York, Pa. Sessions begin 10:30 a.m. Saturday.)



May 25-27 — **Small Hydro-power Conference.** Hydro/land survey, assessing site potential, cost appraisals, equipment availability, construction problems, etc., with demonstrations of a pelton wheel, a banki turbine, and a local operating site. \$50 for weekend, including food, rustic accommodations, and literature. (Site: Heathcote Center, attn: C. Edwards, 21300 Heathcote Road, Freeland, Maryland 21053.)

May 28-June 16 — **Sixth Annual Tree School.** Trimming, tending, and loving trees with Bill Anacker. (site: Heathcote Center. Contact: Cynthia Edwards, POBox 129, Freeland, Maryland 21053.)

June 15, 16, 17 — **Community Living.** Cooperative, Communal, Community? Privacy, the Individual, and the Group, with representatives of The Farm, Twin Oaks, School of Living Centers, and other communities. (Site: Deep Run Farm, York, Pa.)

June 22-24 — **Homesteading.** (Site: Sonnewald Homestead, Spring Grove, Pennsylvania.)

June 30-July 1 — **Children's Country Living.** (Site: Heathcote Center, Freeland, Maryland)

July 13, 14, 15 — **Massage, Reflexology and Posture.** Massage, with Martin Tilton; Reflexology, with Grace Klingler; Alexander Technique and Yoga, with Mildred J. Loomis. (Site: Deep Run Farm, York, Pa.)

August 10, 11, 12 — **Emotional Maturing.** The Maturing Process and Mastery of Emotional Balance, with Dr. David Williams, psychologist at Cornell University. (Site: Deep Run Farm, York, Pa.)

August 11-17 — **Shelter Conference.** (Site: Heathcote Center, Freeland, Maryland.)

September 14, 15, 16 — **Decentralist Reunion.** Combined conference of decentralist groups: Health, Community, Libertarians, Georgists, Rural Life, Worker's Management, New Education, etc. (Site: Deep Run Farm, York, Pa.)

October 12, 13, 14 — **New Schools for Children and Adults.** Children's Home Schools, with parents who are doing it; Free Universities and Schools of Living. (Site: Deep Run Farm, York, Pa.)

November 9, 10, 11 — **Ethical Land Tenure.** "This Land Is Ours" (film); The Community Land Trust, Reports from Active Land Trust Groups, Legal & Organizational Problems; with Herb Goldstein. (Site: Deep Run Farm, York, Pa.)

December 1, 2, 3 — **Meaningful Celebrations.** Bob Kochitsky, of National Alternative Celebrations, on simplifying celebrations and diverting energy toward human needs. (Site: Deep Run Farm, York, Pa.)

(Cost for each seminar varies, but typically might be \$45 per person, including meals and shelter. Bring sleeping bags. Costs are negotiable and bartering is possible. Telephone (717) 755-1561, or write School of Living, POBox 3233, York, Pa. 17402 for further information.)

The School of Living has several centers. One of them is Deep Run Farm, which is also the site where **Green Revolution** is published, where the Ralph Borsodi Memorial Library is located, and where the School of Living's educational department is handled by Mildred Loomis. The Deep Run School of Homesteading is a part of the community as well.

The household in which much of this happens, and in which the people making it happen live, is developing itself as rapidly as possible as a functioning, self-supporting self-sufficient modern homestead, with the residents living as an extended family within it. There is room for additional energetic persons who can integrate well into that household.

Space for Apprentices is somewhat limited at this point, although short-term workers can, on occasion, be accommodated. Arrangements should be made in advance.

The successful applicants for these positions will be experienced, and able to teach others. They will be people whose lifestyles, attitudes, and ways of being will, by example, further the objectives of the School of Living. They will be people able to work without much supervision, self-starters, with initiative and ideas, able to start from scratch and work to a finished operation. Will not have financial needs so great that they cannot be met by part-time work either in cottage industry, or outside employment, since all participants are putting themselves into the project, rather than taking from it. Successful applicants will be willing to live as part of an extended family, with a view, perhaps, to developing a nearby homestead of their own. They will be willing and able to contribute to the homestead's self-sufficiency by sharing in gardening, chores, responsibilities.

They will be interested in advancing their own knowledge and development through participation in study and discussion and action on contemporary problems, philosophy, harmonious living, etc.

All applicants should write a lengthy letter about themselves, so that plans can be made for a visit of several days, as the decision about the future is shared by a number of people. The positions listed will be filled slowly over a period of more than a year. In some cases, one person may be able to partially fill several positions, sharing the total responsibility with others.

Families are also welcome if all members are involved and participating. Persons are wanted prepared to make and fulfill definite time commitments. Persons are also needed to complete short-term projects, such as developing an aquaculture project, designing and installing a low-cost wind generator or building a sauna, for example.

The main remuneration for all of this is participating in an alive, happy, ongoing work to demonstrate a decentralized, Balanced Living lifestyle on a modern homestead as a teaching/learning program for the New Age, with the School of Living, an

institution which has helped for decades to make it all happen. The School of Living does not have funds of its own. What the Deep Run Center does, it must do by its own steam: the energy of those who are participating. We invite all interested persons to explore this challenge and opportunity.

If we were writing want ads, they would read as do the examples below. For further information, contact:

The Green Revolution Homestead
Route 7, Box 388A
York, Pa. 17402

WINTER WARMTH SPECIALIST: which means cutting wood, hauling in wood from sawmill scrapyard, splitting and piling; installation and maintenance of woodstoves and furnaces; installation of hot-air vents and otherwise converting farmhouse to wood heat (again), as well as exploring ways to use solar heat.

BEE-KEEPER needed to establish new hives, to plant crops for bees, and to demonstrate and teach bee-keeping to others.

CARPENTER: needed to construct small buildings such as chicken coops, to do household repairs and maintenance, to make shelving and bins for food storage, tables, chairs, etc., for farmhouse. To get carpentry shop in working order; also able to teach others carpentry skills.

COMPOST MAKER: to locate sources of clean organic materials, such as manures, sludge, leaves, old barn straw, etc., and to make tons of compost. Also to take charge of earthworm beds. Unskilled help available who want to learn more about composting.

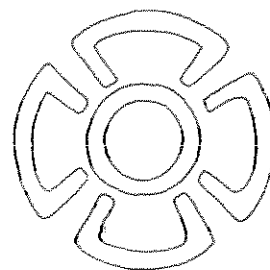
HOME-MAKER, COOK, BAKER, or combinations thereof wanted to manage large farm household, organizing chores and teaching people living skills in the farm home, including harvest storage, canning, drying.

WEAVER: needed to organize full-time weaving operation for blankets, woolen materials for clothing, etc., from raw wool, and to teach the art, through demonstration, to others.

SEWING MACHINE ARTIST: wanted to create clothing, coats, jeans, etc., for adults and children, and to teach others. Other skills such as knitting, crocheting, useful too.

GARDENER/FARMER needed to demonstrate to and work with entire household in producing food supply, including for winter storage, grains for poultry, hay for horses, etc., using labor-intensive biodynamic organic methods.

MAESTRO: necesitamos maestro[a] para enseñar varias materias, como matemáticas, ciencias sociales, en español, y también, para enseñar inglés como lengua segunda, para integrantes [instructores] en nuestra program de Mexico y Guatemala.



BARN WRECKER AND AUCTION SALE ATTENDER WANTED: to locate barns and buildings to be torn down and salvage boards, beams, hardware, etc. Also to attend auctions and sales to buy used tools, harnesses, etc.

FRUIT HARVEST: to locate area farmers interested in exchange of labor for fruit; handling fruit drying and storage; planting of our own fruit trees, vines, and berries.

LIBRARIAN NEEDED to organize and care for library, to make bibliographies, do occasional research, obtain review books, handle exchanges with other periodicals, expand library.

BOOK STORE MANAGER to create bookstore mail-order operation, locating hard-to-find books, promotion, management, and to share skills with others wanting to learn bookstore operation.

CONFERENCE ORGANIZER: to locate experienced resource people or activities or resources to form a small conference relating to School of Living themes, and handle promoting, planning, and hosting. A creative challenge.

MAILING LIST MANAGER: to handle a rapidly-growing mailing list, supervise monthly mailing operation, liaison with post office, and able to teach others same. Person experienced preferred.

SECRETARY: to write routine letters, filing, typing, duplicating, bookkeeping, and able to teach these small-office skills to others.

TYPESETTER: to locate movement typesetting business, to typeset books and pamphlets, and to teach photo-typesetting as a cottage industry.

PUBLICATION DESIGNER AND LAYOUT PERSON needed to design books and pamphlets, to obtain suitable graphics and photos from originals or from library research, to do complete layouts, and to teach design and layout to others.

ARTIST/CARTOONIST for graphics, posters, cover art, lettering, for books, pamphlets, periodical, and to aid others in same.



(continued from inside front cover)

informal if it is to reach those who are most in need of it. It has to take into account, firstly, the fact that the "student body" which has to be dealt with consists of mature men and women; of individuals who are busy earning their livings, running their homes, raising their children. Few of them can afford to devote specific hours of the day to attending school.

Secondly, it must take into account the fact that nearly all adults today, and particularly those who need re-education worst of all, will resent the very idea of a school devoted to such a purpose as learning how to live. Why, they will naturally ask, did they go to high schools and even colleges? Yet since most of what they learned in school is aimed primarily at equipping them to **earn**, they need just the sort of education which Schools of Living should supply. They have been filled with desires which they believe represent far more enjoyable ways of time than the study of living — on balance, education comes out second best in competing with the comic strip, the radio, and the automobile.

Adult pedagogy must take account of this situation. Before it can educate, it must create a conviction in people of the need of education. As in old-fashioned evangelism, before people can be saved, they must be filled with a conviction of sin. Until the teacher can make people not only recognize their ignorance of how to live, but also the dire danger into which mis-education has thrust them, he may organize the best school in the world, but he will have no student body.

Thirdly, it must take account of the fact that most people do not now live in normal communities — they live **either** in cities too large, or in rural communities too small. Re-education cannot take place if this situation is complacently accepted and the problems it creates ignored. Any program of adult education which refuses to deal with the question of where people should live refuses to deal with what is perhaps the most important immediate problem in normalizing modern life.

How can these dilemmas be resolved? In the very beginning, they are confronted with the problem of a decisive step: **establishing productive homes and homesteads in communities small enough for normalization**. Establishing themselves and their families in productive homes is necessary if they are to free themselves from total dependence upon money-making — from servitude to their present jobs — so that they will feel free to devote sufficient time to study and re-education. If they already have jobs and live in cities abnormally large, they must either leave them or work toward their decentralization, toward their reduction in size, toward their normalization.

In the second place, if they are to solve these problems, they must prepare themselves. They are undertaking nothing less than to show men and women how to go about solving social problems, the very existence of which they may be unaware, and how to solve personal

problems which most of them think have already been solved. **Preparation for them begins with learning how to define these problems.** Unless they are prepared in this regard, they are almost certain to experience a sense of frustration at how slowly people change and how difficult it is for communities to be rebuilt: **they must have infinite pity not only for the sufferings but also for the febrile amusements to which most people will insist upon clinging; for their misunderstanding and bitter opposition to change and right progress, at least in the beginning; and be able to express real appreciation for whatever people may do toward the normalization of their own lives, their families, their community, and so toward the world at large.**

The first actual step in re-educating people must be to **attract their attention**. It is not enough for them to say, "We will teach those who come of their own accord to be taught," nor to say, "We will be satisfied to teach by example." The situation we face calls for much more. **Time is running out.** The barbarians are already everywhere.

They can attract attention by being legitimately dramatic, for there is nothing more dramatic than the crisis through which the world is passing at this time. They can attract attention by being timely — they can always begin with whatever problem is of most immediate interest to the individual and the community. Finally, they can be festive; concerned men and women may have the most serious task in the world, that of saving a civilization moving with accumulating speed towards its own destruction, but they do not have to go about it with long faces. Enthusiasm and willingness to laugh can be dramatized in festivals, processions, pageants, folk dances and folk sings. To normalize the community, people must learn again to play — they must discover the absurdity of paying people to do their playing for them. **Laugh, sing, dance!**

Every School — however modest its beginning, however temporary its first home — should eventually have its own expressive and impressive building. It should bear the same relationship to the community as the cathedral to the medieval community, which the biggest bank or shopping center is to the modern community, and which the capitol is to the socialized communities. It should have a meeting room, seminar rooms, library, office. The School homestead should be a model productive home.

Every School should be financially independent of church, state, and business, so that no vested interest or pressure group can control its activities.

This conception of a fellowship organized in local Schools of Living and consecrated to right-education is, of course, a **dream within a dream**.

But who knows? If it be a dream worth realization, perhaps men and women who can make a reality of it are waiting for just such a challenge as it represents.

RESTRICTIONS ON GASOLINE

Iranian Oil Shutdown
Beginning to Pinch
U.S. Firms

WASHINGTON (AP) — The three-month shutdown of Iranian oil production has begun to pinch fuel supplies with at least 26 companies, including the major "major gasoline" restricting gas.

TRUCK STRIKE AND GROCERIES

Wholesalers See Minor Shortages of Some Items
Local grocers say it may be a week or more before the Teamsters' strike and trucking industry lockout.

Minor shortages in many items may crop up within the next few days, however, according to spokesmen of the National Wholesale Grocers Association (NWGA) and the National Grocers Association (NGA).

Wholesalers say it may be a week or more before the Teamsters' strike and trucking industry lockout.

Corporate-Profit Debate Brewing

WASHINGTON (AP) — The Carter administration's concern over a big jump in corporate profits in the final three months of 1978 will not prompt it to

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Activists Advocating Safety Check on All Atomic Power Units

WASHINGTON (UPI) — Atomic safety activists today urged the Nuclear Regulatory Commission to examine the ability of all U.S. atomic power plants to survive earthquakes, saying many were using now-discredited seismic standards.

Over the years, scientists, the NRC staff and the public have changed the earthquake standards for new plants without rechecking the safety of existing plants built using older standards.

Private, non-profit activists' organization led the NRC staff and the public have changed the earthquake standards for new plants without rechecking the safety of existing plants built using older standards.

Nuclear Plant Is Shut Down

South Korea's Only Facility Not Operating For a Week

South Korea

U.S. PARENTS SAID ABUSED

ologist Says 1 in 10 Children Attacks Mom, Dad

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Vandalism

Police Probing 1 in Eastern York

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Unidentified Body Found Floating In River

Authorities are seeking the identity of a man whose body was found floating in the Susquehanna River Tuesday.

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DRUG 'SCENE' IN INDUSTRY

Trafficking 'Definite Problem,' Plant Official Says

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CIA Weapons That Shock, Flash, Conk

WASHINGTON (UPI) — Any decision President

WASHINGTON (UPI) — Any decision President

WASHINGTON (UPI) — Any decision President

PROFIT BOOM FOR BUSINESS

Federal Govt. Report Is Heating Debate Over Inflation

Federal Govt. Report Is Heating Debate Over Inflation

TRY WALKING, SAYS ROSALYN

First Lady Talks About Conservation as Fuel Prices Climb

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MR. CARTER'S ENERGY WOE

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

Utility Bills

Indigent Have Choice Between Heating, Eating

HARRISBURG (AP) — Heating or eating is the grim choice often faced by the elderly, indigent and working poor who cannot afford to pay skyrocketing utility bills.

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FOOD PRICES — BAD NEWS

WASHINGTON (AP) — The 9 percent oil price increase by oil exporters is adding to the

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MR. CARTER'S ENERGY WOE

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

A-Plant Now

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

WASHINGTON (AP) — Any decision President

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